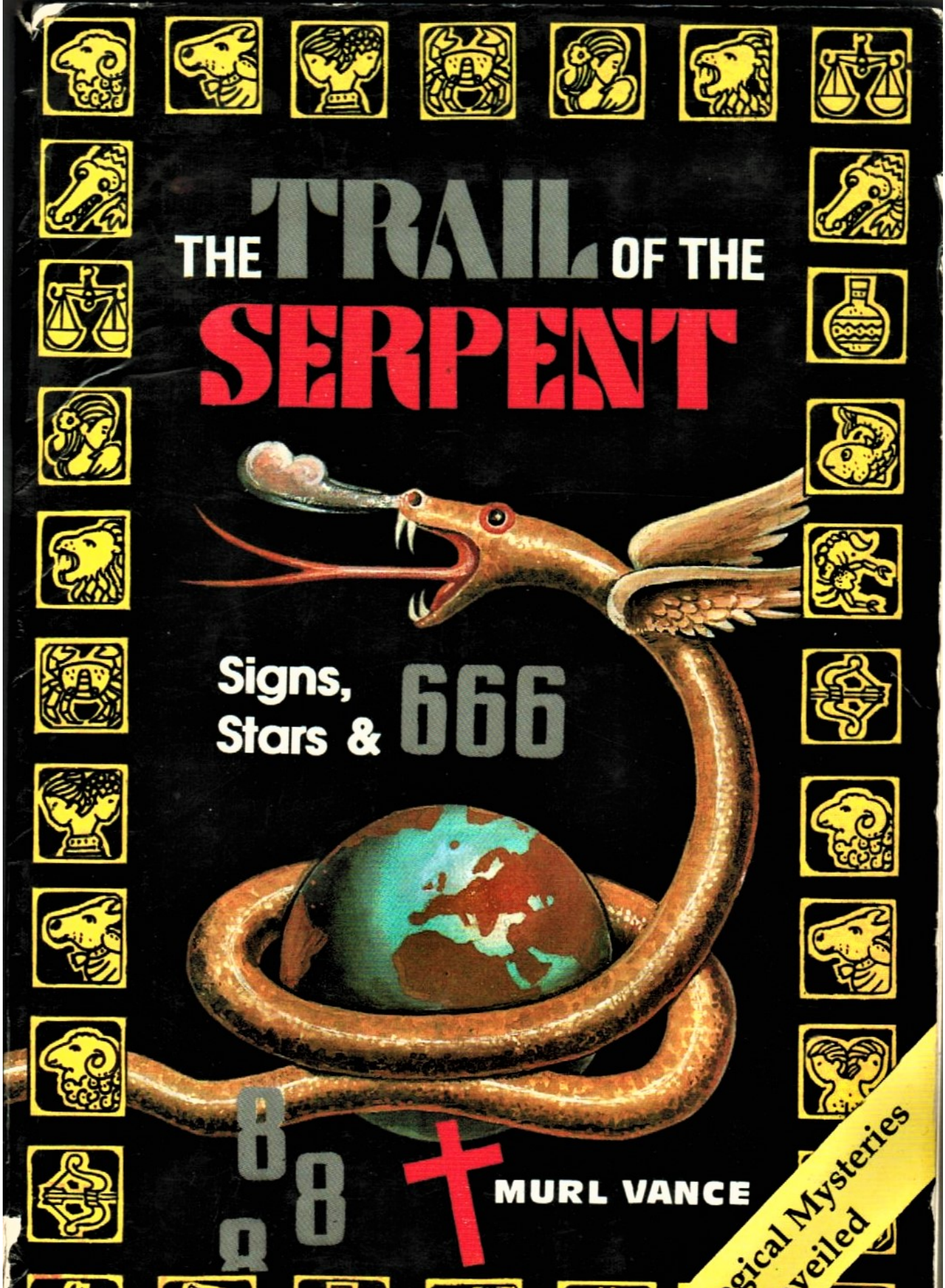
THE TRAIL OF THE SERPENT

Signs, Stars & 666



MURL VANCE

Astrological Mysteries Unveiled

THE TRAIL OF THE SERPENT

MURL VANCE

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Editor's Introduction

The 'Future' has been a point of interest from many perspectives including the theological, political and the personal. For without it theology becomes hopeless; politics becomes nihilistic and personally unfulfilling.

Man has a right to know the future. But can he know it without any supernatural aid? Astrology is man's futile attempt to understand the future in relation to the planetary movement. But can we believe it anymore? Is it valid for the post modern humankind? Is it scientific?

Some have argued with a certain amount of explanatory coherence that there is no significant correlation between the birth date of an individual and the position of the planet. Recent investigation confirms that it no longer matches with traditional correlations.

If that is so, are there any other attempts that can guarantee predictive power? While man has a right to know the future, he cannot fully know it unless his knowledge is linked with a higher source of understanding. But how do we get in touch with it?

Did you know that God alone knows the future? But he doesn't leave us there. He has shared part of his knowledge with the human race. It's called the revealed Word of God given by the influence of the Holy Spirit.

This revealed word has predictive power. It clearly states what to expect and what not to. It outlines the rise and fall of kingdoms especially of a power that will 'speak great things against the most high and wear out the saints'.

This power has been identified. And the roots of the movement has been traced historically. It is interesting and surprising to see the subtle means adopted in maintaining its identity.

Intensive study into the origins and meanings of the mystic numbers has conclusively proved that the name of this great human force is working against the forces of light. **Murl Vance**

attempts to show how a study of numbers can open our eyes to the deeper meanings of astrology and the symbols which early societies used.

THE TRAIL OF THE SERPENT deals with the exclusive phenomena of numbers but from a different perspective. It goes beyond the numerical value. It exposes the reader to indological insights and makes comparisons worth considering. It examines the relation between the stars, signs and the exclusive number 666. It compares the associations with the origins of the mystic numbers employed in esoteric societies. It carefully weighs the secrets behind pagan societies and shows how it still exerts its unseen influence on us today.

It also explains the sacred uses of the mystic number six and shows its link to the serpent, Phallic and sun worship. The author shows in a convincing manner the distinct connection between the number six hundred and sixty six with the symbolic forms of early societies. His arguments are worth considering.

Is the sixth letter of the English language a descendent of the serpent Hieroglyph? Are all the alphabets a direct descendent of the serpent of Hieroglyph? Is there any relationship between the word 'sex' in Latin and the word six? Is the coming of the Anglo-saxon word 'Friday' a counter move by the pagan forces to undermine the creation of man? (Frija is the name of the goddess of love and marriage) Is nature worship in reality the worship of the devil? Does the number 666 apply to the Beast and to a Man?

These among other questions are some of the crucial correlations that **Murl Vance** attempts to explore. His conclusions are biblical and leads the reader to confirm the identifying marks of the Man of Sin spoken by Daniel, Paul and John. I trust that this book will not only strengthen our faith in the apocalyptic literature but also help us to be alert to see the difference between the genuine and the counterfeit.

Edison Samraj

Edison Samraj, M.A., M.Phil.

Chapter 1

THE ORIGIN AND MEANING OF MYSTIC NUMBERS

An understanding of the symbolism involved in sacred numbers provides a most interesting key for unlocking many of the mysteries of pagan rites and ceremonies. It also unlocks the mysteries of ancient, medieval, and modern secret societies as well as the mysteries of the church. By her own admission, the church has woven the threads of heathen cults among threads having a Christian nomenclature, to produce a **universal** (or **Catholic**) religion which embraces all religions.

NO SACRED NUMBERS IN SCRIPTURE

In introducing this subject, one should understand that there are no sacred numbers, as such, in the Scriptures. At no time does the Bible speak of a number by itself as sacred or worthy of veneration or worship. The scriptures state that mankind should worship one God, the Creator, but they do not state that man should worship or fear or venerate **one, or seven, or twelve**, or any other number. In each case where numbers are used, whether literally or symbolically, the number seems always to be used as an adjective, with the noun expressed or clearly implied.

That **numbers are used symbolically** in the Scriptures no one can deny. The number seven, for example, became a symbol for perfection or completeness, a symbolism based upon the creation cycle of seven days and perpetuated to this day by the weekly cycle as a measurement of time. The seven-branched candlestick in the sanctuary, the seven churches of Asia, and probably also the appointment of the seven deacons were all commemorative, it would clearly appear, of the creation cycle. But there is no evidence of any veneration of a sacred seven, or of the seven-branched candlestick, the seven days, the seven churches or the seven deacons.

Another number used symbolically in the Scriptures is the number twelve. The children of the twelve sons of Jacob were organized into twelve tribes on the march to Canaan, and the organization of this wilderness church was unquestionably commemorated by Christ when He chose twelve apostles to assist Him in His work, just as it is also commemorated by the "city that hath

twelve foundations," the New Jerusalem. But twelve as a number, we note, never has any sacredness of itself, nor do the Scriptures ever speak of twelve gods.

The same may be said for any other symbolical numbers used in the Bible. The numbers may suggest certain ideas in connection with God's work or His church but at no time do we find numbers as such with any sanctity.

SACRED NUMBERS ORIGINATED IN BABYLON

Sacred numbers are a characteristic of paganism and have their origin in Babylon where every god had his sacred number, and the number was used frequently in place of the god's name, or even as the name itself.[1]

FOUR UNIVERSAL LANGUAGES

Before one can understand the reason for the considering of a number as sacred, one must understand the oriental penchant for symbols. It has been said that **there are four languages in the world**, the spoken language, the written language, the sign language, and symbolical language. Of these four, the language of symbolism is the greatest, according to symbologists, because it is universal and can be understood by those who have studied it regardless of ones native tongue or even of his ability to read and write. To a large extent, sign language really belongs in the latter class.

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[1] **Numbers and Numerals**, Smith and Ginsburg, pp.38, 41. Some of these sacred numbers were apparently generally known and others were secret. One Babylonian text declares, "The number... We know it." -- **Chaldean Magic and Sorcery**, Lenormant, p. 41. Another describes the goddess Nisala as "she who knows the significance of numbers and carries the tablet of the stars." -- **Babylonian Astrology**, McLean, p.22. In Egypt, "The supreme secret which Ea taught to his son was always called 'the number." In Egypt, as in Babylon, numbers and names of the gods were considered sacred. -- **Astrology and Religion**, Cumont, pp.29,30 In Greece, "The Pythagoreans have embellished both numbers and figures with the appellations of Gods." -- **Concerning the Mysteries of Isis and Osiris**, Plutarch, LXXXV, trans. by Mead in **Thrice Greatest Hermes**, Vol.2, p.359. Plato discusses the sacred numbers of the gods. **Numbers and Numerals**, loc. cit. Astrologers were called **mathematics** because of their use of numbers, and during the Medieval period we find the astrologers declaring of the mystic numbers sacred to the planets "by adding the columns of these squares, you will obtain invariably the characteristic number of the planet, and finding the explanation of this number by the hieroglyphs... you proceed to seek the sense of all the figures... The result of this operation will be a complete and profound acquaintance with all the allegories and mysteries concealed by the ancients under the symbol of each planet." -- **Doctrine and Ritual of Magic**, Levi. trans. by Waite, p.360. Another declares that magicians called the planetary seals "the sacred tables of the planets, endowed with many, and very great virtues of the heavens, inasmuch as they represent that divine order of the Celestial numbers... receiving through great affection by the celestial power of the operator, a power from God, applied through the soul of the universe." -- **Occult Philosophy**, Agrippa, p.239. The Gnostics, the Cabbalists, and the Medieval church, as we shall later see, used sacred numbers constantly.

Though all peoples use some symbols to express ideas, **symbolism as a sacred language seems to have originated among the priests of Babylonian** and Egyptian temples, from whence it spread to the remainder of the world with the migration of the various peoples as they spread abroad on the earth. The ancient religious mysteries of **Babylon, Egypt, Persia, Greece, and Rome as well as those of the Gnostics, Medieval churchmen, and modern secret societies** such as Masons and Rosicrucians, for example, all have symbolism as their secret language and all claim to be universal or catholic.[1] In every case, the symbols used are intended to conceal from the masses, secret meanings known only to certain select initiates, secrets which can not be revealed without peril to ones life. Men's minds are intrigued by mystery, and it is ever the purpose of the mystery societies to lead men on and on, ever seeking but never coming to the real knowledge of the truth.[2]

THE SECRET OF THE MYSTERIES

Let us state right here that **the sole secret of the mysteries is the identity of the god being worshiped and the meaning of the various rites, symbols holy days, vestments, etc., used in that worship**. It has ever been the aim in the mystery religions to load every symbol with as many meanings (each being complimentary) as possible and to dangle ever before the initiate the fact that further study -- and money -- will be necessary before he is in possession of the true or deeper meaning. Thus, though symbolism is said to be the universal language, the depth and the breadth of the meaning of a particular symbol may not be equally comprehended by all. This is as true of number symbols as it is of pictorial symbols.

One thing is certain in seeking an understanding of symbolical language, whether numbers or otherwise, **the student must go back to the religious texts, art, and pictorial writing of Babylon and Egypt** in order to obtain the keys. With this study he must ever bear in mind the fact, that a knowledge of the fall of man by means of the serpent, the Flood, a coming Saviour, and the

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[1] **Encyclopedia of Freemasonry**, Mackey, and **Morals and Dogma**, Pike, point out constantly that Freemasonry is the great universal or catholic religion. Spence and Jennings, in their books on Rosicrucianism, claim the same for that organization, and a study of the works of any religious secret society, ancient or modern, seems to reveal in every case that all claim affiliation with a world-wide organization having its origin in ancient Babylon and Egypt. See also **the Traditions, Origin, and Early History of Freemasonry**, Pierson, pp.32,372.

[2] Over and over we read statements to this effect in the works of these societies.

final destruction of the world has ever been the common heritage of man wherever found on the earth. Threads from the Biblical story, distorted by ignorance and soiled by the greed of a corrupt priesthood, are to be found interwoven in all pagan religious fabrics.

THE ESSENCE OF DEMON WORSHIP

As the sons of Noah, following the confusion of language at the Tower of Babel, **spread abroad over the earth**, they carried with them, not only the facts of man's early history as told to them by their fathers, but they also carried forth a new principle of religion, that of attempting to placate the Evil One -- the cause of all their miseries and misfortunes -- by sacrifice and appeasement. The principle behind **the devil worship of ancient Babylon is the same as that** taught by the open demon worshipers, **the Yezidis, of Mesopotamia today**. The object of worship, they say, is not to show love for a good God who always shows love toward His subjects no matter how they regard Him -- it is to placate and try to secure the favor of the angry, destructive deity by offering him sacrifice, penance, and worship.[1] This is the principle, necessary to the understanding of all pagan and apostate religions as well as of the sacred numbers used as symbols in each of them.

666 MORE THAN THE TITLE OF AN APOSTATE LEADER

Bearing these facts in mind, we can understand the significance of pagan number-symbolism and, we believe, before we have finished our study, we shall understand fully why the number 666 is used by the Revelator to describe the Beast and the man who is his earthly representative in the apostasy. As a foundation for this understanding, we shall discuss the pagan use of sacred numbers, including the use of the number 666, and the connection of these numbers with the astrological demon worship of Babylon, and of the nations which have been drinking of this contaminated fountain since the time of Babylon. **We do not reject the finding of 666 in a title of the individual who fell heir to the religion of Babylon and who heads the apostasy, but we**

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[1] **Cult of the Peacock Angel**, Empson, p.25. (This book deals with the Yezidis, the demon worshipers of Mesopotamia today.) See also **the Story of Superstition**, Watermann, p.257, and **The Religion of Babylonia and Assyria**, Jastrow, p.254.

believe that the use of this number in this connection can be substantiated on grounds far stronger than in the title alone. We believe that once the evidence has been examined, all questions as to the Revelator's use of this number, will be forever settled in the mind of the student who would have a reason for the hope that is within him.

ALL ASTROLOGY FROM BABYLON

All sacred numbers without exception seem to have astrological and therefore Babylonian connections. All scholarship agrees that Babylon was the home of astrology. There is far more to this subject than many believe, for though all the religious leaders of antiquity did not believe that the planets controlled the destiny of mankind -- as widespread as this concept was, and is -- **all the chief pagan gods of all nations without exception will be found to be**, in their final analysis, **the gods of astrology**. When we find the sungod as the ruler of the zodiac pictured on ancient temple as a being with hoofs, horns, a tail and a pitchfork,[1] when we find the frank admission that the church during the medieval period was largely controlled by astrology,[2] when we find the zodiac carved on the papal throne and everywhere in her art, on her staffs, church windows, and on her cathedral floors,[3] when we find popes pictured in authorized publications seated on the zodiac[4] and each with his private astrologer,[5] then we have a foundation for applying the sacred numbers of astrology to the individual who heads the system and to the whole organization which has "gathered up all the threads of ancient man's religion were to be gathered up, none being lost."-

Introduction to the Egyptian Religion, Shorter, pp.125,126.

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[1] **Amulets and Superstitions**, Budge, p.101. Ra was pictured with a tined fork in one hand and a cobra atop his head. Shorter, p.6. Many Babylonian seal cylinders show the sungod as a being with hoofs and horns.--**Seal Cylinders of Western Asia**, Ward, and the Babylonians worshiped as their chief deity the god Bel who was also called Enlil, a word meaning chief demon. (See **Web. Unabridged**).

[2] **Medieval Number Symbolism**, Hopper.

[3] **Encyclopedia Britannica**, 9th ed., art. Zodiac. The writer has copied many pictures photographically of those church zodiacs.

[4] As one example, see frontispiece, **Di Fortuna**, a book printed in Rome under the auspices of Pope Clement's private astrologer in 1526. We have several other microfilmed copies of such presentations.

[5] **Catholic Encyclopedia**, art. Astrology.

Chapter 2

THE WORLD'S OLDEST LIVING RELIGION

There are only two religions in the world. One is the worship of God, and the other is worship of Satan. The latter is the foundation of all pagan religions and all apostasies. Satan has ever craved worship and has succeeded in becoming the god of this world. Matt.4:8,9; Deut.32.17; Ps.106:35-37; 1 Cor.10:20; Rev.9:20;13:4.

"Satan is busily laying his plans for the last mighty conflict, **when all will take sides**... Satan is working to the utmost **to make himself as God, and to destroy all who oppose his power**. And today the world is bowing before him. His power is received as the power of God... Men cherish the attributes of the first great deceiver. They have accepted him as god, and have become imbued with his spirit...

"In his visions of things to come, the prophet John beheld this scene. **This demon-worship was revealed to him, and it seemed to him** as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment-keeping people."E.G.White. Testimonies Vol.6 p.14,15.

Demon worship disguised as nature worship and centering chiefly in the sun, began in the astrological religion of ancient Babylonia and has continued unabated from that day to this throughout the entire world. It has as its basic principle the placation or appeasement of the evil deity. It is a religion of fear, and represents an attempt to avoid his destructive powers by becoming his servants. The cosmic or universal religions of the world combine the worship of God with the worship of Satan, a combination which Christ declared is impossible (Matt.6:24)

The astrological religion of Babylon is as much alive today as it ever was. Though astrology as such was dethroned in Western lands, it still rules supreme in the East, and even in England, more people consult astrologers every week than go to church. And everywhere, mixed in with the professed worship of God, we find the teachings, the symbols, the rites, the holy days, and the disguised gods of devil worship.

Says the agnostic Browne in **This Believing World**, p.285: "It is not correct for us to refer to those cults of Babylon, Egypt, and the rest, as dead religions. Actually they are not dead at all, for the echo of their ancient thunder is still to

be heard reverberating in almost every form of faith existing today." And others add their testimony:

"The days of the ancient East were numbered and the scepter of its power was bequeathed to Western lands....Soon a new faith was to come, in which all the threads of ancient man's religion were to be gathered up, none being lost."--**Introduction to the Egyptian Religion, Shorter**, pp.125,126.

Nearly all of the "Christian" symbols in use today are of pagan origin.--**The Evil Eye**, Parker, p.17.

The chief masculine deity of every pagan nation on the face of the earth is in every case to be identified with the sun.--**Sun Lore of All Ages**, Olcott, pp.141,200,201. "Our most important ecclesiastical feast days in fact are but survivals of ancient solar festivals." id.,p.227

"From the foregoing, which treats merely of the more important solar festivals, it is clear that these products of paganism are as much in force at present from a symbolic point of view as they ever were, and that Christianity countenances, and in many cases has actually adopted and practices, pagan rites whose heathen significance is merely lost sight of because attention is not called to the sources whence these rites have sprung.

"In short, Sun worship, symbolically speaking, lies at the very heart of the great festivals which the Christian Church celebrates today, and these relics of heathen religion have, through the medium of their sacred rites, curiously enough blended with practices and beliefs utterly antagonistic to the spirit that prompted them." id.,p.248.

"Christianity was helpless" before the Greek religion. "The Church did everything it could to stamp out such 'pagan' rites, but had to capitulate and allow the rites to continue with only the name of the local deity changed to some Christian saint's name....From the same popular sources came the Christian use of relics..."--**Religious Tradition and Myth**, Dr. Edwin Goodenough, professor of the History of Religion, Yale University, pp.56,57.

The very images of the pagan gods were adopted as Christian. In some cases the adoption received no other disguise than to have the word "Saint" placed in front of the god's name. In other cases, the name was changed, but the rites, symbols, and processions continued as before --**Zeus**,(a history of the Greek religion), A.B. Cook, Cambridge University Press. (This very scholarly four-volume work appears to have been repressed. It is to be found in the Rare Book Room of the Library of Congress, but efforts to locate a purchasable set either in America or England have failed.)

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute **the very instruments and appendages of demon worship** to an evangelical use... the rulers of the church from early times were prepared,

should occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."--**Development of Christian Doctrine**, Cardinal Newman, pp.372,37. (The cardinal follows this statement with a long list of such imports which he declares "are of pagan origin, but sanctified by their adoption into the church. Through Europe, and especially in Rome, Christian churches are decorated with the signs of zodiac and with carvings of pagan gods and goddesses.)

"who would imagine that a religion so monstrous as that of the Egyptians should ever have been adopted by men professing Christianity, and that the extravagant notions of the most superstitious nation that ever was concerning their deities, should be received among the sacred mysteries of the true religion? This however was done in the second age of the church by the Gnostics."--**Antiquity Explained**, Father Montfaucon, ii.p.224.

The Emperor Hadrian declared in a letter that "The worshipers of Serapis are Christians, and some of the votaries to that deity call themselves Bishops of Jesus Christ." id..loc.cit.

The word **Catholic** was formerly an astrological term.--**Astrology and Religion Among the Greeks and Romans**, Cumont, p.173. (**Catholicus** was the Latin name of the Greek god Cosmos, who was worshiped as the universe deified and who was represented with hoofs, horns, a tail, and a pitchfork and who was symbolized by a giant serpent with his tail in his mouth.)

The secret societies frankly admit that their religious rites and symbols come to them from Babylon and Egypt, that they are the successors to Gnosticism and the ancient mysteries, and that only by a study of the religions of the East can their symbolism be understood.

The sacred Rosicrucian "Everburning Lamps" have on them the 12 signs of the zodiac and the symbols of the 7 planetary gods.--**The Rosicrucians, Their Rites and Ceremonies**, Jennings.

Astrology and astrological concepts form the foundation of Masonry and other secret societies: "If some zealous vivisectionist were to attempt to cut away from the body of an animal as much, in proportion as the science of astronomy (old meaning, astrology) enters into the mysteries of Free Masonry, either ancient or modern, he would scarcely leave more than the tips of the ears and the tail. The same may with equal truth be said of all the ancient religious mysteries."--**Ancient Free Masonry**, Frank C. Higgins, 32, p.177.

The Sun-God as a Disguise for Lucifer:

In Babylonia as well as in all pagan lands since that day, the sun-god was represented as a bull or as a goat--hence the hoofs, horns, and tail--and had titles clearly identifying him with Satan. One of the titles of Bel in Babylon was

Enlil, a word which means "Lord of demons." The king claimed to be the earthly vicar or mouthpiece of the god, or at times even the god himself. Hence we find Isaiah referring to the king as "Lucifer, Son of the Morning." (Isa.14:4-14)

In Egypt, all the gods were considered as but variant forms of the sun-god Ra, who was again represented by the bull and the goat. One of his hieroglyphs was a serpent hanging over a circle; another was a tail-in-mouth serpent. He was also symbolized by a lion and bore the titles "Monster Serpent" and "Lord of Terror."

In Medo-Persia, the sun-god Mithras was represented as a bull, as a goat, as a lion, and as a serpent. He was frequently represented as a lion-headed man encircled by the coils of a serpent and by the signs of the zodiac.

In Greece the sun-god Zeus was pictured encircled by the signs of the zodiac and was represented by a bull, a goat a lion, and a serpent.

All the gods of the East were imported into Rome. Mithraism became the official religion of Rome about the time of Christ. Like Mithras, Jupiter was represented as a bull and was pictured encircled by the 12 signs. The word Jupiter means "Day-Father," and he was pictured with a pitchfork or lightning bolt in his hand. Serapis, a leading Roman sun-god whose name apparently means "Sun-bull" or "Lord-bull" was considered as the ruler of the zodiac.

Throughout the East to this day, and especially in India, the sun-god is still represented as a bull and as a serpent, and his titles clearly connect him with the devil.

Chapter 3

THE CROSS AND CRUCIFIXION

Lucifer has from the beginning attempted to insinuate himself into the worship of God, to secure the veneration or worship of his images and idols, his rites and holy days. Among the more successful of such attempts has been the sanctifying of the cross, used as the image of the demon sun-god from time immemorial.

THE CROSS AS A PAGAN SYMBOL

"No symbol, either in art or in religion, is so universal as the cross.... Yet it is a mistake to suppose that the cross has only a Christian history.... The ancient Phoenicians, Persians, Assyrians, and Brahmins looked upon the cross as a holy symbol."--Curiosities of Popular Customs, Walsh, art., **Cross**.

"The cross.... has been adored from the remotest antiquity...."--**The Story of Superstition**, Water man, p.161. It was worshiped in Babylon at least 1400 years before the birth of Christ.--**Ancient Seals of the Near East**, Martin, seal No. 9. The cross has been revered by pagans since the dawn of history.--**The Cross in Tradition, History, and Art**, Seymour.

"...The cross has been used both as a religious symbol and as an ornament from the dawn of man's civilization.... India, Syria, Persia, and Egypt have all yielded numberless examples.... The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples may probably be regarded as almost universal, and in very many cases it was connected with some form of nature.... It was used as a religious emblem in India and China at least ten centuries before the Christian era...."--**Ency. Brit., 11th ed.**, art. **Cross**.

In Egypt the name of the cross was **Canob** and it was considered as an image of the sun. Both the **can** and the **ob** of the word **canob** mean serpent in Egypt and throughout the East--**The Cross, Ancient and Modern**, Blake, p.12, **Worship of the Serpent**, Deane, The Egyptians considered the serpent as an emblem of the sun and frequently compounded words for **serpent** with words for **sun**. The serpent was worshiped as the "incarnation of wickedness

and guile" and throughout the East it was considered as the incarnation of the sun.--**Serpent Worship**, Wake, p.3. The serpent, the cross and the sun are ever pictured together in Egypt.

The reason for the cross's becoming a sacred symbol is not hard to find. It became a symbol of the demon sun-god Bel or Enlil, "the Lord of Demons," because the reflection of the rays on the eyelids and eyelashes, from any bright light, form themselves into a cross.--**Sunlore of All Ages**, Olcott, p.300. The evidence is unmistakable that the cross was worshiped as an idol or image of this deity from earliest times.

The cross, moreover, had another closely related meaning to many pagan philosophers. It represented the four directions of space and was, therefore, symbolic of Cosmos or the whole universe deified as god, "the consecrated image of the Supreme."--**Fundamental Principles**, Nuttall,91,92. One Egyptian text declares: "O gods of the west, O gods of the East, O gods of the south, O gods of the north, four these, who embrace the four quarters of the earth holy."--id.,p.372. For this cosmic meaning, the cross was often combined with the circle or globe, both circle and the cross arms being pictured as serpents in Egypt.--**Worship of the Serpent**, Deane, pp.117,118. Both the cross and the circle-cross thus represented the sun and Cosmos, which were, in the final analysis considered as one, for everything in heaven above and in the earth beneath was considered as an emanation of the sun, "flesh of his flesh."

In Babylon, the hieroglyph for Bel-Enlil consisted of a cross on top of a circle or globe.--**The Cross, Ancient and Modern**, Blake, p.15 The cross, in fact, was the Babylonian symbol for "god," and it is frequently found on the heads of gods to distinguish them from other beings.--**The Palace** of Minos, Sir Arthur Evans, p.514; Ward, op cit., p.117. In Assyria, a cross before a name signified divinity.--**Nineveh**, Layard, ii, p.153.

In Egypt, the hieroglyph for the sun and for "god" was a cross.--**Medieval Number Symbolism**, Hopper, p.67. Ra was sometimes pictured holding a cross in one hand and a pitchfork in the other--**Egyptian Gods**, Shorter, p.6. Since the king-priest claimed to be the incarnation of and the earthly spokesman for the sun-god, it is not surprising to find that the cross was also a symbol meaning "priest."--Bull Standards of Egypt, **JEA**, xix, pp.46,47. Bonner believes that the upright serpent crossed by three horizontal serpents represented the Cosmic god Chnoubis as the ruler of the universe, and that this symbol is related to the Gnostic SSS across a bar.--**Magical Amulets**, University of Mich. Press, p. 25.

In Medo-Persia the cross was sacred in Mithraism, and the crossed wafers are regularly found in Mithraic altars.--Mithraism, Cumont. Many Persian kings had their tombs excavated in the form of a cross. **A History of Ancient**

Persia, Rogers, p.143.

In Greece the cross was a sacred symbol.--**The Story of Superstition**, Watermann,'p.146. Diana of the Ephesians is sometimes pictured with a cross or crosses atop her head. And one of the titles of Diana was **Lucifera**, female Lucifer.

On the island of Crete, the "Shrine of the Snake Goddess" consisted of nothing but a cross on an altar.--**Wonders of the Past**, Hammerton. i.p.59.

In Rome the Vestal virgins wore the cross and symbols of immorality.--**Museum of Antiquity**, Yaggy, p.98,116. Venus, the goddess of Love and immorality was symbolized by the circle-cross.

In Buddhist countries the cross has been revered from earliest times.--**Land of the Eye**, H. Davis, p.45.

In India the cross was sacred to Hindu gods long before Christ.--**The Cross, Seymour**, p.10.

Among the Druids, the bull, the serpent, and the cross were everywhere revered.--**The Veil of Isis**, Reade, pp.52,96.

Throughout the Americas, the cross was everywhere sacred to the sun-god.--**Conquest of Mexico**, Prescott, iii, 383,384.

Chapter 4

WORSHIP OF THE 7-HEADED DRAGON

The primary meaning of the 7-headed dragon is Lucifer. Rev.12:3-9. This dragon, however, has an earthly shadow or reflection which rises up out of the sea.Rev.13:1-10. The followers of this second dragon worshiped the first dragon Lucifer. verse 4. (The first "dragon" is from the Greek word **drakon**," a fabulous kind of serpent." --**Strong's Exhaustive Concordance**. The second dragon or "beast" is from the Greek word **therion**, a dangerous animal, venomous or wild beast, and equivalent to "destroyer," the meaning of the original root. **id**.)

The 7-headed dragon or beast of Rev.17 seems to symbolize both Lucifer and his earthly counterpart, and furnishes the throne for the Mystery-Babylon woman who is mother of abominations. The word **Babylon** written on the woman's forehead refers not only to the original home of the apostasy in Mesopotamia but also to Rome: "**Babylon**, from which Peter addresses his first epistle, is understood by learned annotators, Protestant and Catholic, to refer to Rome--the word Babylon being symbolical of the corruption then prevailing in the city of the Caesars."--**Faith of Our Fathers**, Cardinal Gibbon,. Holy Name Edition,1929, p.106. The Douay Bible has as a footnote on the word Babylon, 1 Peter 5:13, "Figuratively, Rome." (See also **Web**. Un., art. **Babylonian**.)

In Babylonian texts, the 7 planets are compared to "an enormous serpent with 7 heads," "a mighty serpent with 7 heads," "a great serpent of 7 heads," "a great serpent of 7 heads," or as 7 serpents which rise up out of the sea and creep around and around, a most fitting description of the 7 planets which arise in the east and serpentine their way through the zodiac. These 7 gods were said to be the messengers of Enlil "the lord of demons" or of Nergal, "the king of Hades," and are described as a weapon by which the evil one brought misfortune, disaster, and death upon mankind. They were represented by 7 circles **or dots on the cylinder** seals or later by 7 rays on the head of the solar deity. (References:**Hibbert Lectures** on the religion of the Babylonians, Sayce; **Chaldean Magic**, Lenormant; **Mythology of All Races**, vol.5, Langdon; **The Religion of Babylonia and Assyria**, Jastrow; **Cylinder Seals of Western Asia**, Ward.

The Babylonians worshiped the god **Sibi** as the "collective personification of

the seven evil spirits" and the word **sibi** means 7.--Langdon, **op.cit.**, p.147. The god Sibi seems to have survived in India to this day as Siva, who is also worshiped as a seven-headed serpent. (There is a constant shift between **b** and **v** in many languages, and the vowel shift from **i** to **a** is unimportant, for there were no vowels in original word-roots.) It is interesting to observe that the priestess who claimed to listen to and speak for the serpent was called a **sibyl** and the books of these priestesses were **Sibylline** books. The serpent's voice is a hiss, and the hissing letters of our alphabet are called **sibilants**. The Latin word **sibilo** means to hiss and is at times directly connected with the voice of the serpent (see this word in **Harper's Latin Dictionary**). In Apte's Sanscrit dictionary we find Siva defined as "serpent" and "the number 7." Our own word **seven** seems to be related to this **Sibi-Siva** root as is also the root **sep** meaning 7 in such words as **septet**. In Egypt the word **Sep** is defined as "serpent," "chief of 7," the word **Seba** is "serpent of evil" and **Sepa** is "serpent." (**An Egyptian Hieroglyphic Dictionary**, Budge) and "a mythological serpent fiend."

Ancient priest-kings claimed to control the 7 evil gods, they claimed to hold them in their hand as a weapon. Since there is a constant shift between **s** and **sh** in Eastern languages, it appears certain that the Queen of Sheba once claimed this power, for the word **Sheba** also means 7.--**Fundamental Principles**, Nuttall, p.482.

The Romans had a large building in Rome called the **Septizonium**, the 7 zones and the Latin word **Seps** is a "venomous serpent."--Harper, **op.cit**. A common title of Rome was **Septimontium**, "Seven Mountains.:--id. Harper also gives "the 7 planets" as a definition for **Septizonium**, and it would appear definite that the 7-zone building was dedicated to the worship of the 7 planets, just as the 7 mountains were name originally after the planets (Latin literature speaks of the Hill of Saturn, the Hill of Jupiter, etc., in Rome).

But the 7-planet city of Rome was only a copy of the city of Babylon. The Babylonians also had a massive 7-zoned or stepped temple tower dedicated to the worship of the 7 planets.--**Seven Great Monarchies**, Rawlinson, ii,p.191. This temple, curiously enough, was known as the "mountain house," "house of the 7 divisions of the world," "house of seven zones," and "temple of the seven lights."

The city of Babylon was laid out in 7 concentric circles or squares which were connected with the 7 planets.--**Symbols, Sex, and the Stars**, Busenbark, p.20. Babylonian priest-geographers divided the entire earth into 7 zones, each apparently ruled over by one of the 7 planets, and the same division is to be found also among the Greeks, the Arabians, the Persians, and the Hindus.--Nuttall, **op.cit**. Babylonian theologians also considered the number 7 to refer

not only to the 7 planets but also to the universe or Cosmos (the universe deified), claiming that the universe was embraced by the "7 directions of space"--north, south, east, west, up, down, and "here," the latter designation referring to the hub from which the other 6 directions emanated.--**id.**

When Constantine moved his capital to the 7-hilled city of Byzantium, he renamed the city after himself and set up in the Forum a statue of himself in the guise of Apollo, crowned with 7 rays.--**Wonders of the Past**, Hammerton, 953. Constantine called this city the "New Rome" and appointed for himself "7 ministers of the palace" who performed "sacred" functions about the person of the emperor.--Nuttall, **op.cit.**, p.467. These ministers undoubtedly were connected with the placatory rites used in the appeasement of the 7 evil fate-decreeing planetary demons.

But the Babylonians and the Romans were not the only ancient nations who built temples to the 7-headed dragon. The pyramid of Tajin, in the new world was 7-stepped like the temple towers of Mesopotamia and was dedicated to Chicomecotal, whose name means the "7-snake."--**Mexico Before Cortez**, Thompson, p.259.

An Assyrian temple was known as "the house of 7 gods."--**Studies in Biblical and Semitic symbolism**, Farbridge, p.129. The Egyptian pyramid of Sakkarah was built in 7 steps. Numerous cities were built with 7 walls, with the walls having the same colors as the temple of the 7 planets in Babylonia.--**Chaldean Magic** Lenormant, p.227. Vahran V of Persia built a "palace of the 7 planets. "Many temples in China are dedicated to 7 evil spirits.--**A Dictionary of Chinese Mythology**, Werner, p.55. Throughout the East a mystic and Sacred "Mount Meru" is said to have 7 steps and is connected with the 7 planets.--**Alberuni's India**, trans by Sachu, pp.247-250.

There seems to be a direct connection between the 7-stepped temple towers and 7-mountain cities. The towers were frequently alluded to as "mountain houses Like Rome and Constantinople, Carthage was also anciently famed as a city of 7 hills.--Fundamental Principles, Nuttall, pp.466,467. The same Sanscrit word means both serpent and mountain.--**The Practical Sanskrit-English Dictionary**, Apte, p.531. The Japanese connect their god Yama, the lord of hell, with the word mountain.--Nuttall, **op.cit.**, pp.564,565.

Seven-headed gods appear in the literature of pagan nations throughout the world. In Egypt, the great serpent Nau is called the "bull of the gods" and was said to have "7 heads on his 7 necks." There was also an Egyptian god Naushema which had 7 serpent heads.--**Gods of the Egyptians**, Budge, i,pp.267,268. **Suten** was a title of Egyptian Kings who claimed to be the earthly incarnation of their god. Seven serpents are to be found on the crown of the Suten King Tut, who also had a tail fastened to his mummy.--The **Macro-**

Cosmic Mystery, Har Makhupa; **The Tomb of Tut-Ankh-Amen**, Carter, i,p.203. **Suten** is apparently **Satan**.

The star-worshiping Sabaeans of southern Arabia were apparently worshipers of this same 7-headed dragon, for their name is derived from **Sheba**, a word which as we have already learned, meant 7. The Sheban god Iblis was said to have 7 heads.--**The Queen of Sheba and Her Only Son**, Menyelek, trans. by Budge, p.110. (In Mohammedan mythology, Iblis is a title of Satan and is described as the "chief of the Satans."--**Standard Dictionary of Folklore**, art. **Iblis; Dictionary of Superstition**, Bonnerjea, art. Iblis.)

The Persians pictured the sun-god as a rayed figure on a horse about to slay a 7-headed dragon.--**Cylinder Seals of Western** Asia, Ward.(The "god of light ever slays the "dragon of darkness" by causing the stars to disappear as he rises.

The Greeks frequently pictured Hydra with 7 heads, and in Chinese mythology the stars forming the head of the Hydra serpent are said to rule over the 7 planets.--Star Lore of All Ages, Olcott, p.226.

The Gnostics, a very widespread cult of the Greek-Roman world, openly worshiped the 7-headed dragon. Though they usually depicted this god as a lion-headed serpent with a 7-rayed halo, one of their amulets depicts him as a man with 7 serpents coming from his head.--**Antiquity Explained**, Montfaucon; **Anacalypsis**, Higgins, ii,p.238. The Gnostic Gospel **Pistis Sophia** depicts hell as a giant serpent with his tail in his mouth in which is "a serpent with 7 heads."--**Gods of the Egyptians**, Budge, i,p.267.

Giant 7-headed serpents sometimes surround the temples of French Indo-China (**Wonders of the Past**, Hammerton), and the sun-god Buddha is sometimes pictured with demon features and 7 heads. He is supposed to have been a 7-headed dragon on his 8th incarnation, and his statue in the San Francisco Museum of the Golden Gate depicts him seated on a 7-headed serpent.

In India, Juggernaut, with unmistakable demon feature, is sometimes pictured as a 7-headed dragon.--**Penthouse of the Gods**, Bernard, p.172. That this dragon-demon deity is the same old "lord of demons" sun-god worshiped in Babylon is in evidence by the fact that he is said to make a complete tour of the universe once every year, ("Meet Lord Jagannath, "D.K.Down, **The Youth's Instructor**, April 23,1957), just as the sun makes his circuit of the 12 signs of the zodiac each year. Krishna, Vishnu, Naga, Surya, and other Hindu deities are all pictured seated on or canopied by 7-headed serpents.

In addition to the large number of gods represented by or connected with the 7-headed serpent or dragon, a still larger number of pagan deities were

connected with the number 7 in such a way as to indicate that each must have represented the 7 planetary gods. We find, for example, that the number 7 was sacred to the Apis bull of Egypt and Rome, to the Persian-Roman god Mithras, to the Persian-Moabite-Phoenician Kabiri (who were represented by 7 black stones in a temple as well as by "7 pilots in a boat), to the Roman goddess Athena who had as one of her titles "**Hebdomad**," Seven, to both Apollo and Zeus in Greece, to Helios, the Sun, in Greece and Rome, to Pan, to Selene, to Minerva, to Mars, to Osiris the Lord of Hell, to Agni, the Hindu god of fire, to the Scandinavian gods Thor and Cernobog (the latter being considered as synonymous with **devil**), and to a host of others.

We have already observed, in connection with pyramid of Tajin, that the Aztec Indians worshiped **Chicomecoatl** whose name means "Seven Snake." The Mayas had a similar deity, called **Ahuacchapat**, which is translated "Serpent with 7 heads" by Bertran de la Rosa in his **Arte Maya**.--**Fundamental Principles**, Nuttall, p.181. The Indians of Southern California believed that a 7-headed serpent lived on top of a mountain.--**Clans and Moities in Southern California**, Gifford, pp.183,184. The Pima Indians believed in a 7-headed serpent (**Pima Indian**, Russell, p.184), and we read of Serrano as a 7-headed snake.--**Myths of All Races**, Alexander, p.326. The Zuni Indians worshiped "7 great gods" which they believed dwelt in the underworld.--Card on the Zuni exhibit, Smithsonian Institution, Washington, D.C. Mexican chronicles describe, among their other gods, a "Lord of 7," and another god who embodied all the other gods in himself.--Nuttall, **op.cit.**, p.285. Each of the serpents on the great Calendar stone exhibits 7 stars on its upper jaw.--**id., loc.cit.**

The sacred numbers of astrology are found throughout the modern Persian religion of Babism. The numbers 7 and 12, and the two added together, 19, are especially holy. The founder of the movement, the Babs, who claimed to be the incarnation of the deity, has as one of his titles "The Person of 7 letters."--**Hastings Ency. of Rel.**, art. **Babs**. Several scholars have noted that among the names of the sun-god as the ruler of Cosmos, the 7-lettered name is prominent: Abraxas, Mithras, Jupiter, Shamash, Serapis, Apollon, Bacchus, Lucifer, and Serpent are all names of 7 letters connected with the sun-god as the ruler of the circle of the heavens. The 7 letters, scholars point out, indicated that the god embodied within himself the powers of the 7 planets. It is well known that the Greeks consecrated the 7 vowels of their alphabet to the 7 planets (**La Doctrine Gnostique de la Lettre Waw**, Dupont-Sommer; **Astrology and Religion Among the Greeks and the Romans**, Cumont, p.120) and the Gnostics frequently placed these 7 vowels at the tips of the 7 rays on their lion-serpent god Abraxas. These 7 vowels were chanted to the bull-serpent god Serapis.--**The Rosicrucians, Their Rites and Ceremonies**,

Jennings, pp.162,163.

The secret societies have a multitude of symbols by which they designate the 7 planets, among which are 7 pillars, a ladder of 7 steps, a tree having 7 branches or 7 fruits, a plant with 7 flowers, A mountain having 7 set-backs, 7 officers, and most frequent perhaps of all a 7-branched candlestick, on which 7 one frequently finds the symbols of the 7 planets. It seems significant that in church art one frequently finds 7 candles with the sun covering the central candle, or with a cross, symbol of the sun from earliest times,occupying the central position. The Babylonian planet order, based upon the periods occupied by each in making the complete circle of the zodiac, is ever Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The sun is thus in the central position, the central and ruling head of the 7-headed planetary dragon.

The Yezidis of Mesopotamia openly worship the devil and claim that he has 7 forms which they represent by 7 sacred peacocks. Among all early peoples, the peacock was ever considered as a symbol of the sun because he spreads his feathers out into a halo of rays, and a symbol of the devil because of his pride. The Yezidis call the peacock **Shaitan**, the Arabic for Satan, and we note that both **peacock** and **Shaitan** have 7 letters.

The Gnostics greatly venerated the letter Z, the 7th letter of the old Greek alphabet and the symbol for 7 in the alphabet-number system. Among the symbols in frequent use in modern secret societies is a key with the letter **Z** on the web, a subtle way of indicating that the number 7 furnishes the key that unlocks the mysteries.

On the eastern wall of almost every Masonic lodge room will be found a sun on which is inscribed the letter **G**, the 7th letter of our alphabet. This **G**, Masonic writers tell us, stands for Gnosis, Generation, Geometry, the Garden of Venus (a euphemism for **sex**), Grand Architect, Geomatria, and God. According to Pierson, the G stands for Geometry and God, but "Its deeper meaning is properly reserved for the more advanced degrees."--**Traditions of Freemasonry**, p.137. Just what "deeper meaning" can be assigned to the letter **G** than **God** is indeed a mystery, but it seems significant that among the writings of the secret societies, one finds assigned as of old the numbers to the letters, with **G** standing for 7.

Several ancient rivers were considered as symbolic of the 7-headed dragon, and 7 branches were maintained at their mouths. Among such rivers were the Nile (Isaiah 11:15, **The History of Herodotus**, Rawlinson trans., p.86), the Ganges (**Alberuni's India**, trans by Sachau, p.261), the river Po in Italy (**Smith's Classical Dictionary**, arts. **Padus** and **Eridanus**. As with the Nile, some of the Po's necks "were canals." Some scholars believe that Po is but a rebus or reverse spelling of **Op**, Serpent.), and the Danube; anciently called the

Ister (**Harper's Latin Dictionary**, art. **Septeni**).

It is amazing to find how many ancient peoples rule their country by 7 priest-kings who were unquestionably the earthly vicars of the 7 planetary gods. Among such we find that all Egypt was once divided into 7 nomes (**A Classical Dictionary**, Smith art. **Nilus**) which may have been ruled over by the ruler of each of the 7 cities which the Egyptians built at each mouth of the 7-branched Nile. The Egyptian sacred city of Thebes had 7 gates, whether in 7 walls or in one wall we do not know.

The ancient kingdom of Persia consisted of a confederacy of 7 kingdoms, with 6 kingdoms ruled over by the 7th central province. The Persians considered the number 7 as symbolical of Cosmos as well as consecrating it to the 7 spirits of the planets.--**Fundamental Principles**, Nuttall, pp.482-484.

The kingdom of Greece was called a **Heptarchy**, and the ruler of each of the 7 division was a **Heptarch**. The head ruler over the whole kingdom was called a **Cosmo-Crator**, "Ruler of Cosmos" and one of his titles was "Lord of the World." The word **Cosmocrator** was also used to describe one of the planets.--**id**., p.484; also **Oxford English Dictionary**, art. Kosmos. It seems certain that these 7 divisions of Greece were related to the 7 planets and their spheres. Plato's "Perfect State" will be found to be organized on astrological concepts by any one who will examine the evidence.

Rome had 7 kings, one for each of the 7 cities on the 7 hills.--**Religions of the World**, Clemens, p.205. We note that in each country of the ancient world, 7 cities had precedence over the others--in Babylon, in Egypt, in Asia Minor, in India, and in Rome, to cite a few of the more prominent examples.

The Hindus described the Labyrinthine as a fortress, palace, or castle surrounded by 7 walls. The gates through the walls did not lead directly to the castle in the center but were so placed, with cross walls between the walls, that the person entering had to circle around between the walls, choosing the right gate in each case, in order to reach the center--very similar to our popular maze puzzles. Whether Rome ever had such a maze construction for her walls we do not know, but the Hindus called the Labyrinth **Yavana-Koti** and explained it as meaning Rome.--**Alberuni India**, trans. by Sachau, p.306. The purpose of having 7 walls around a city thus had a triple significance: Not only did it give added protection, it placed the city under the shield of the 7 planetary gods, and the ruler at the center thus identified himself with Cosmos as the ruler of the universe, "King of Heaven, King of Earth, and King of Hell." From early times the earthly vicars of Cosmos wore a triple crown to indicate their universal dominion over heaven, earth, and the underworld--the realm of Darkness and the night home of the sun-god-and it seems most significant that the word **Catholic** was formerly a purely astrological term (Astrology and

Religion Among the Greeks and Romans, Cumont), being but the Latin name for Cosmos. It also seems significant that the present ruler of the realm of Catholicus should be shown seated on the zodiac as its ruler, he should be crowned with a triple crown, and he should claim jurisdiction, as of old, over the three realms of the Cosmic ruler.

Constantine appears to have followed Plato in organizing the State, which he divided into 7 divisions. Gaul also was divided into 7 provinces over which was placed "the Vicar of the 7 Provinces."--Nuttall, op.cit.,pp.466,467. The astrological nature of these divisions is further revealed by the fact that he divided his kingdom into 52 dioceses, one for each week the year. The ruler over each diocese was known as a **vicarius**.--**id.**, **loc.cit**.

India was divided into 7 zones and the king was assisted by 7 counsellors. Sometimes we find the king as one of the 7, at other times he is apart from them and is considered as the synopsis of them all. **id**.,pp.320,481,482.

At the time of the Sun Dynasty in China, "the people were divided into 7 tribes," and the rulers over them were "distinguished by the names of the sun, planets, and 28 constellations of the (lunar) zodiac."--Chinese Researches, Wylie, p.244. There were also 12 districts, one for each of the 12 signs of the solar zodiac. The Chinese referred to the planets as the "7 Regulators, a term which was also used for the 7 bright stars of Ursa Major.

Ancient Japan had "7 divine generations, each consisting of a god and a goddess," The Emperor was assisted by "the Imperial council of 12" among whom was a division of "7 Junior Old Men."--**id**., pp. 383, 384.

Scandinavia was ruled over by 12 priest-kings who "directed sacrifices and judged the people... "The 12 represented the 12 gods of the sky, and the highest of them, the sun-god This was said to hold 7 stars in his hand, thus indicating that he too ruled the 7 planets. **id**. 47.

The ancient Irish grouped 12 gods around a central deity and divided their country into distinct Septs, with a carfinny or chieftan over each.--id.,p.469.

Before the Roman conquest, there existed in Britain a long-established 7-fold state governed by 7 kings which were definitely associated with the 7 planets. **id**., p. 470; **Oxford English Dictionary**, art. **Heptarchy**.

Everywhere in the mysteries one finds veneration for the 7 planets as represented by the various symbols. But this is not all: Even the Church opened its arms to these astrological concepts: One of the articles of priestly attire is the **planeta**, the planets.--**Picart's Ceremonies**, i,p.315, and Father Montfaucon shows the stole with the 12 signs of the zodiac on it. (**Antiquity Explained**) Each of the planetary gods was taken in as a saint: Apollo, the sun-god became St. Martin (**Roman Religion**, Laing, pp.240-247) Juno or Diana, the Moon, shared her honors with St. Helena and St. Mary (**id.**,**loc.cit.**)

Venus became St. Venere, (**id.**), Mars was renamed St. Vitus (**Religions of the World**, Clemen, p.252), Mercury became St. Merkoourios(Zeus A.B. Cook, i,p.172) Jupiter became St. Peter (**Wm. Lily's History of His Life and Times**, p.32), and Saturn became St. Nicholas (**The Story of Santa Claus**, Walsh, p.71.)

But this is by no means the end of the story. The entire organization of the church at Rome seems to have been made on an astrological basis. Eusebius tells us that by 250 A.D., there were 7 deacons, 7 sub-deacons, 42 Acolites, and 52 Exorcists in the Church of the 7 hills.--**Church History**, VI, xlii, 11. Ignoring the Scriptural basis for the number 7 as the number of completeness and perfection, the Babylonian-Greek Jew Philo declared that the 7-branched candlestick represented the 7 planets (**Studies in Biblical and Semitic Symbolism**, Farbridge, p.121), and this appears to have been the meaning assigned to it by the later church. Philo, who was born about 20 B.C. and who lived till 54 A.D., dabbled deeply in Babylonian astrology and numerology, and taught that the Scriptures could not be understood without ascertaining the numerical value of every word and text. In spite of his astrology and numerology, in Rome Philo "became the accepted model of Biblical commentary for the later Christians as well as the Jews."--**Medieval Number Symbolism**, Hopper (asst. prof. of Lit., New York University),pp.46,47,115. Augustine drank deeply at his fountain, and his influence is to be found on every hand throughout the church up until the time of the Reformation. id.

The church during this period did not choose her symbols and sacred numbers by accident. Picart informs us that "There is no ceremony whatever which does not contain some mysterious meaning." **Ceremonies**, i,p.320. He continues: "These Mysteries accompany, in a more peculiar Manner, every Thing that has the least Relation to Ecclesiastical Hierarchy.... The very Number of the Plaits in the Clothing worn might have a meaning and religious Significance."--id.,pp.322,323. In his **Catholic Church in Action**, p.67, Williams (R.C. approved) declares that "Every article of dress, every ornament or accessory used by the Pope.... has a special meaning, or is connected with sacred or secular rituals or customs, some of them going back to remote antiquity, having their origins in Jewish or Pagan ceremonies or habits, some of them developed or designed quite recently."

During the Medieval period "All the offices of the Church were arranged in accordance with number symbolism." The Mass is composed of 7 parts or offices. Seven acolytes lead the full episcopal procession, followed by the pontiff and the 7 sub-deacons, the 7 deacons, and the 12 priors.--Hopper, op.cit.p.115. Cathedrals have 7 altars, which are sprinkled with holy water when the cathedral is consecrated. At the same service, 12 candles are

lighted, and 12 priests carry crosses through the church. Twelve crosses are made upon the wall of the church. Each has a candle directly in front of it. In the sacrifice of the Mass, the round wafer is placed in the center of the Soleil (sun), thus representing the disk of that luminary. It is held upright by a "lunette" or moon, thus copying exactly the sun-in-moon symbol found on a multitude of Babylonian Seal Cylinders, and revered by all pagan religions and by the secret societies since that time as a phallic symbol, representing the monthly conjunction of the masculine and the feminine moon.

Both the head of the Church and the cosmic god Pan wear the stole, an article of dress so sacred in the church that it is always kissed before being put on. It seems very significant that during the Medieval ages, the zodiac was carved on the papal throne and that the stole is 12 feet long. Hercules, who represented the sun and whose 12 labors represented the passage of the sun through the 12 signs, likewise wore the stole, and he is frequently shown encircled by the 12 signs.

We are told by many writers that the rite of circumambulation, "Walking around," represents the heavenly bodies circling around the earth. IN some church rites, the priest walks around the altar 7 times. Church writers frankly admit that "The number 7 is mysterious," (Picart, op. cit., i,p.329.) Mary, we read in an authorized publication, "frequently returned thanks for... the influence of the planets."--Divine Life, p.65.

Chapter 5

PAGAN GOD NAMES AND THE NUMBER 666

Just as the Gnostic god Abraxas had his name so spelled that the numerical value of the letters would add up to 365--thus identifying him as the ruler of the year (see **Abraxas in Webster's Unabridged**)--so also a considerable number of god names were invented for the sun-god whose total would be 666, thus indicating to those" in the know" that the god in question represented Cosmos, the universe deified or the universal god who ruled over all others. (The exact equivalent for **Cosmos** in Latin was **Catholicus** or **Catholica**, words formerly of purely astrological meaning.)

One of the most prominent of these god names is **Lateinos**, a name cited by Irenaeus shortly after the time of the Revelator as a probable solution of the number.(L, 30;A, 1;T, 300;E, 5;I, 10;N, 50;O, 70; ,200, total 666). Lateinos was said to be the son of the sun-god Hercules and the great grands on of Saturn, the lord of hell. Some authorities consider him as "an aspect of Jupiter," while Varro identifies him with Serapis, the bull-serpent-sungod of Egypt and Rome, and all are right, for all these names were used to describe the sun-god as the cosmic ruler of the universe. The Latin nation and people took their name from Lateinos, just as the Persians took their name from Persica, a Persian name for the sun-god.[1]

Dr. Milo Mayan in his **Mystic Numbers** points out the rather startling fact that the followers of Lateinos departed from the usual letter-number system of all other nations and chose 6 letter symbols to represent all their numbers, the sum of the 6 being 666. These symbols are I, 1;V, 5;X, 10;L, 50;C, 100;D, 500, total 666. (There was no M, 1000 in the original. Even during the medieval ages, 1000 was indicated by two D's back to back). Irenaeus noted that the number 666 was to be found in the mysterious words DIC LUX ("Speak, Light,") which we observe is but a rearrangement of the 6 Latin numerical letters. The word LUX is used by the Gnostics and their followers to mean Light, Gnosis, Lucifer, whose name Lux-feros means Light Bearer.

Irenaeus also presented **Teitan**, as a possible solution for the number. (T, 300;E, 5;I, 10; T, 300;A, 1;N, 50, total 666). The word Teitan, we find, was used to refer to "the 7 great gods" and to 12 gods (obviously the 12 signs of the

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[1] King notes in his **The Gnostics and Their Remains** that the Greeks regularly spelled the Latin long i as ei.

zodiac) who were the sons of Uranus, "Heaven." Among Latin poets, Teitan was the name, or rather one of the names of the sun-god.

The Greeks and the Romans adopted the gods of Egypt, as Herodotus repeatedly points out. Among these importations was Osiris-Apis, the Egyptian sun-bull-serpent lord of hell. In combining the two names, the Greeks made it Oserapis or O Serapis, a word which also yields the number. (O, 70;S, 200;E, 5;R, 100;A, 1, P, 80;I, 10;S, 200, total 666)[1]

Groves in his **Echoes from Egypt**, cites **Amenoph** (A, 1;M, 40;E, 5;N, 50;O, 70;Ph-- 500, total 666) and **Baalzephon** (B, 2;A, 1;A, 1;L, 30;Z, 7;E, 5;Ph--)--500; O, 70;N, 50, total 666), as names of the sun-serpent god considered as the universal ruler.[2] We note from Budge's Hieroglyphic Dictionary that **Amen** meant "secret, mysterious" and **oph** was a name of the serpent. **Amenoph** was thus the secret-serpent god, Lucifer. According to Groves, the name Baalzephon breaks down into **Baal**, lord; **z, tsi**, ship; **eph**, serpent; **on**, sun, perhaps "Lord of the serpent sun-ship." When we note the frequency with which the Egyptians pictured the sun-god sailing across the sky in a serpent boat, the description seems apt.

The Hebrew-Chaldee word **Sorath**, sun or solar heat, is frequently found written in the sun in medieval solar charms, with its Hebrew-Chaldee spelling SVRTH (S, **Samech**, 60;V, 6;R, 200,Th, 400, total 666). (Short vowels were not used in early Hebrew-Chaldee, though later numerologists supply them whenever they wish in order to make a word have a desired number value. Many scholars in the field have noted that 666 is the number of Sorath, the sun-god)

Several scholars point out that the sun-bull god **Tauros** spelled in Hebrew-Chaldee has exactly the same letters as does **Sorath**, being TVRS, and totalling of course 666 in the Hebrew-Chaldee numerical system.

Higgins points out that Saturn, the lord of hell and considered the most evil of the planets, was frequently spelled without the n, just as in our word **Saturday**. Saturn in Hebrew-Chaldee is again STVR, 666. Saturn was the mythological first king of Rome, and in Babylon bore the titles "God of Fire" and "Raging King." Saturn is called "star of the sun," "Lord of Hades," "Son of the Sun," etc. In Sanscrit, Saturn is connected with words meaning black,

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[1] Oserapis is a common spelling of this god's name on Gnostic amulets. The word **Apis** is bull in the Egyptian language, and the Apis bull is frequently pictured with the sun-disk from which rises a serpent, the disk resting in the circle between his horns.

[2] Irenaeus tells us that the Egyptians had a secret god name which added up to 666. Since both the Greeks and the Egyptians used the same letter-number-system for many centuries, perhaps this secret god name was Amenoph, the secret serpent who represented every pagan god.

demon, serpent, goblin, peacock (worshiped in the East as a symbol of the sun and of Satan), and "the supervisor of magic." There seems to be an actual etimological connection between the words Saturn and Satan, and it is significant that Saturn was regularly represented as a goat and that the devils of the Greek-Roman world, the satyrs, derived their name from him and were likewise represented as goats.

According to the anonymous author of **The Computation of the Number 666**, the serpent god of Tyre was named TSUR, again the same four letters with the number 666 as Sorath.

Higgins in his **Anacalypsis** tells us that one of the names of Pluto, the lord of hell, was Sumnaut, a word which he says breaks down into Sum, "Sun" (the word **sum** is given by Gesenius as a spelling for sun, a spelling which has survived in our word **summer**) and **naut**, "wisdom." The sum, we note, is S, Samech, 60; U (V), 6; M(Mem final) 600, total 666. The word seems to be solar or 666 wisdom, referring to the sun-god of night as the lord of hell,

Numerous other sun-serpent god names which add up to 666 could be cited, but perhaps we have given enough to show that Abraxas was not the only god whose name was so spelled as to **show the god's place and power in the astrological system**.

Chapter 6

WHY THE NUMBER 666 APPLIES TO THE BEAST AND TO A MAN?

In the astrological religion of Babylon, every god had his sacred number or numbers which were often used in place of the god's name. These numbers, indicated the god's place and power among the astrological gods.

In this system, the sun was "God I" and was considered as the god from whom all the other gods had emanated, the fiery god of the sky who sent his spirit (fire) to the earth in the form of the lightning bolt. The secondary gods were called the sons and daughters of the sun, "flesh of his flesh." God 1 was thus the chief god among the gods, the greatest god in the heavens. In a larger sense, this "father of the gods" typified the whole of masculine generative nature, and it is for this reason that prolific animals such as the bull, the goat, the lion, and the serpent were consecrated to him. Here is the basis for the worldwide phallic worship so common in paganism.

The number 2 was consecrated to the moon as the wife of the sun. This great goddess, from whom all the other feminine goddesses of paganism were patterned, likewise typified the whole of feminine nature, the reproductive powers of man and animal and plant., The number 30 was also consecrated to this deity, for the moon has a monthly cycle, becoming full each 30 days.

Number 3 was consecrated to the "son" or offspring of the divine union. This son also typified "that which is produced," all new life, whether plant or animal.

Number 4 represented the four directions of space over which four gods were appointed to rule. Number 4 was also consecrated to the sun, who was considered as the ruler over Cosmos, or the universe, embraced by the four directions.

The ancients made much over summary or "triangular" numbers. The number 6, for example is the sum of the numbers from 1-3. As the summary number of the father, the mother, and the son, 6 therefore "embraced all the powers of the three gods." There is definite significance to the fact that our number 6 represents the cobra rising from its coil and that the sixth letter (and therefore the number 6) of nearly all alphabets is the direct descendant of a serpent hieroglyph.

The number 7 symbolized the 7 planets which serpentine their way through the zodiac. These 7 planets were represented by 7 serpents or as a 7-headed

serpent. Many ancient temples were built with 7 steps to represent the 7 planets. Several sacred rivers had artificial canals maintained at the mouth so that there would be a total of 7 mouths, and several sacred cities were built on 7 mountains or hills, named after the 7 planets. (This is true, for example, of both Constantinople and Rome.)

The number 8 represented "the Four Gods and their wives" the four directions of space and the half-directions. Like 4, therefore, 8 represented the universe, and it is notable that Plutarch, writing at the same time as John the Revelator, calls 8 "Cosmos," the Greek name for the universe.

Number 10 was sacred as the summary number of the numbers from 1-4. Pythagoras and many other ancient number philosophers mention the sanctity of 10 on this foundation.

Number 12 was of course sacred to the 12 signs of the zodiac who ruled over the 12 months of the year. Ancient texts make frequent mention of the "12 great gods."

Plutarch also tells us that 36 was called Cosmos in the mysteries, giving as one of the reasons the fact that 36 is the summary number of 8. He further states that swearing by this number was the most solemn oath that could be taken.

Going deeply back into Babylonian astrology we find the real reason for the sanctity for the number 36. The Babylonians divided each of the 12 houses in the zodiac into three rooms, making 36 in all. They then divided the entire remainder of the sky into 36 constellations, and appointed the ruling god of each constellation to rule over one of th 36 rooms of the zodiac. Since the spirits of the departed were believed to go to and dwell in the stars--a teaching still much alive today, there was therefore not a spirit in the heavens, not a star in the sky which was not represented in the 36 rooms of the zodiac, and to swear by the number 36 was to swear by every god in the heavens above, as well as by all the spirits of the departed. The 36 gods were called decans because each ruled over 10 degrees of the zodiacal circle and over 10 days of the 360-day year.

The 7 planets or 7-headed astrological dragon ruled over the 36 decans, and over them all, as we have noted, ruled the sun, "the Father of the gods." It was natural and inevitable that since the summary number of the numbers from 1-36 is 666, this number (called "the Grand Number of the Sun) should have been assigned to the sun-god as the cosmic god who not only ruled over all the other gods but also was their heavenly parent. Herein lies the reason for the "Solar Seals" in use before the time of Christ as amulets to ward off any evil that might come from the 36 decans. (The common pagan teaching is that no demon will strike any person who is wearing the insignia of the

demon. The solar amulet, with its 36 rooms and its number 666 would, therefore, be the most powerful protective amulet which could be worn, for it was the insignia of the god of gods and lord of lords, the god who theoretically should be able to protect his subjects from all the demons in the universe. Here we find the reason for the Gnostic and secret society use of the number 666 to designate the cosmic god.)

It is significant for the purpose of our study, that the central head of the 7-headed dragon represents the sun, that the chief Babylonian title for the sun-god in Babylon is **Enlil**, a name which means "chief demon" or "lord of demons. The lion, the bull, the goat, and the serpent are all representative of the evil one throughout the entire world, and each was consecrated to the sun. Stripped of its disguise, this so-called "nature worship" is in reality devil worship, just as Paul tells us in 1 Cor. 10:20.

It is obvious, therefore, that 666 applies to "the Beast," that Old Serpent, the Devil, who took the sun as his chief image or idol. It is equally obvious that any individual who takes the titles, the insignia, the rituals, the holy days, and the sacred numbers of the sun-god is stamping upon his own head the number of the cosmic ruler, the lord of this world. That earthly rulers have done so is evident on every hand and is abundantly proved in the following pages.

Chapter 7

THE PHALLIC ADORNMENTS OF BABYLON

In Rev.17:4,5, the "Mother of Harlots and Abominations of the Earth" is described as being "arrayed in purple and scarlet color, and decked with gold and precious stones. "The colors and decorations of this "Mother of Harlots" appear to have, from a historical point of view, a significance in the apostasy.

In Babylon "young men dyed and curled their hair, perfumed their flesh, rouged their cheeks, and adorned themselves with necklaces, bangles, earrings, and pendants. . . . The manners of the courtesan crept into every class; Women of good family came to consider it a mere courtesy (to engage in immorality). . . . Morals grew lax when the temples grew rich." -- **The Story of Civilization**, Simon and Schuster, p.248. The temples were houses of ill fame, immorality was required by law as an act of worship, and every woman was forced to spend a term in the temple where a portion of her earnings were dedicated to the goddess.--**This Believing World**, Browne, pp.47,69. (Herodotus likewise describes these conditions.

From earliest times, the use of the color red appears to have been associated as a "sign of the trade." (Hence the "red light districts" marked their windows with red lights.) "Red is the color of indiscretion, sensuality, passion, . . . and prostitution."--**Coloro logy**, Dr. J. E. Simon, p.36. "Red is indicative of ardent passions" and indicates anarchy, a revolt against the standards of society.--**The Language of Color**, Luckiesh, pp.101-104. Milton speaks of red as "Love's proper hue," and in China, the color red is used with significance in the wedding ceremony." id., pp.84,107. In Egypt, in Greece, and in India, the color red symbolized regenerative love. Bacchus, the god of immorality, drunkenness, and wine was usually colored red or clothed in red.--**Des Couleurs Symboliques**, Portal, pp.114,124. "Love, fire, and the color red were synonymous in the language of symbols," and the color red became associated with the gods of love and passion. **id.**, pp.117,118.

Among some of Africa's lowest tribes, where no moral standards are maintained, the tribal women paint their faces red except for three or four days out of each month.--**The Golden Bough**, Frazer, x, p.78. Girls of the Congo region of Africa smear themselves with red paint and parade themselves before men when seeking a mate. After they are chosen, they wash off the paint.--**Magic, Taboo, and Spirits**, "Burriss. Roerich in forms us that on his travels in

India and Mongolia women who" used red cosmetics were recognized as immoral.--Altai-Himalaya, p.179. Among the devil worshipers of Mesopotamia today, red ink is used on the face of the bride and groom at the wedding ceremony, the hands of the bride are dyed red, and she wears a red veil.--**Peacock Angel**, Drower, pp.21,189. In ancient Mexico, prostitutes stained their teeth red and revealed their trade only to those on whom they smiled.--**Mexico Before Cortez**, Thompson, p.82. An Aztec mother wrote to her daughter cautioning her against painting her face and lips because this was the practice of prostitutes and kapies.--**So You Think It's New**, Funk, p.22.

Before 1900, practically no one in America except actresses used cosmetics. Up to 1917, only two beauty parlours made enough money to pay income tax. By 1927 18,000 paid it. id.,p.19. Cleopatra plucked her eyebrows, stained her lashes and lids, rouged her face, painted her lips, her fingernails, and her toenails. Mummy No. 22542 in the British Museum has finger and toenails painted a deep red. **id**., pp.14,15. The women of ancient Sumeria painted cheeks, lips, and fingernails, darkened their eyes, and dyed and bleached their hair.--**Perfumes and Spices**, Verrill, p.172. Of Jezebel we read that she "painted her face, and tired her head, and looked out at a window." 2 Kings 9:30.

The revival of modern cosmetics is credited to France (**Accessories of Dress**, Lester & Oerke, p.143), a country long noted for its loose morals. In America, the motion picture industry is responsible for the overflooding of colored fingernails, false eyebrows, and paint: "The virus of motion picture beauty technique infected womanhood, and the marks are still on her."--**Dressing the Part**, Fairfax Walkup, p.363. (The author was a Hollywood movie make-up artist. This writer and others point out that it was ever the principle of make-up to make the actress appear "dangerous," to indicate the status of her morality and her passion. Thus often unconsciously and in many cases innocently, those of unquestioned moral standards have, it would appear, aped the insignia and adopted the symbols of those who have no standards.)

Napoleon sold Louisiana to the United States because of his desperate need for money. Perhaps Josephine, his wife, is partly responsible for our getting the purchase, for she spent $200,000 in a single year for cosmetics and beauty treatments.--Funk, **op.cit**.,p.23.

The wearing of jewelry likewise originated in Babylon, where each god had his sacred metal, his sacred stone or jewel, and his sacred color. Jewels were called "the flesh of the gods," (**Religion of the Babylonians**, Sayce, pp.490,491) and were believed to contain the spirits of the deities. Each planet had his gem which contained his "influence," and each constellation was represented by a precious stone, a practice which descends to us today in the

wearing of special stones for each month, or sign of the zodiac, in the year. St. Augustine tells us that jewelry was "used for demons" in his day.--**Feminine Customs of the World, circa** p.88. Cardinal Newman informs us that the wedding ring is of pagan origin, among the "instruments and appendages of demon worship" which the church adopted and sanctified.--Development, pp.372,373

Chapter 8

THE SACRED NUMBER ONE

In the Babylonian astrological system, **all the gods of heaven, all the stars** of the sky were considered as emanations of the sun, "flesh of his flesh," each but a manifestation of the heat, fire, and light which flowed out from the central body.[1] The idols, animals, and earthly representations of the gods were considered but symbols of the gods in the skies, and all, therefore, but representative of the one god.[2] Egyptian priests taught that there was but one deity and spoke of him as the "God 1."[3] The same concept is to be found among the priests and scholars of Persia,[4] Greece,[5] Rome,[6] The American

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[1] **Babylonian Life and History**, Lenormant, pp.323,324. **The Religion of the Babylonians**, Hibbert Lectures, Sayce, p.268. **The Religion of Babylonia and Assyria**, Jestrow, p.67. There are many references in Babylonian texts to the "God A" or god 1. See note 46.

[2] The Bull, for example, was the earthly representative of the sun as the "great fertilizer," as was also the rabbit and a multitude of other prolific animals. The eagle and hawk were symbols of the lightning bolt which shoots from the sky and strikes his victim, the bolt in turn being considered as a manifestation of the sun's fire.

[3] **The Gods of the Egyptians**, Budge, vol.1,pp.131-137. "Came into being every god through him, one alone... hidden of births, manifold of forms." id., p. 131. Budge cites another text which declares "All the other great gods were regarded as forms of him (Ra)". -- **Cleopatra's Needles**, p.82. Steindorf cites a text declaring "My form (Ra) is seen in every god." All (the educated)," says Rawlinson, "know that there was but one God...worshiped under some one of his forms or in some one of his aspects." -- **History of Ancient Egypt**, p.325. All the gods of Egypt, we should point out, are associated with the serpent, worshiped throughout the East as "the incarnation of wickedness and guile."__,**cp.cit.**,p.283.

[4] The chief deity among the Medo-Persians was the serpent, the serpent representing infernal, dark, and malevolent powers.--**Chaldean Magic and Sorcery**, Lenormant, p.45. The Persian sun-fire-serpent worship originated in Babylon,--**Ency. of Rel.**, Hastings, art. Mithraism.

[5] The learned pagan doctors of St. Augustine's day (4th century) declared that all the main gods of the Greek-Roman world were "one and the same Jove," and that all the stars were parts of Jove and had rational souls,--**City of God**, St. Augustine. Book 4, chap.11. The gods of Greece and Rome were the same gods worshiped in Babylonia, Egypt, and Persia, and over them all "poured the originally Babylonian belief in the influence of the stars on human affairs, which the science of Astrology claimed to interpret." -- **Religions of the World**, Clemen, pp.197-206. Pliny believed that all the gods were one, that the soul of man was a divine spark that returned to the central fire at death, that all the gods were once men, and that all nature was a god and that the sun was the foremost representative of this deity. -- **Roman Religion as Seen in Pliny's Natural History**, Caspar, pp.10-30. St. Paul, well-acquainted with the gods of the Greek-Roman world, tells us that all of them represented devils. 1 Cor.10:20. Caesar tells us that the Gauls claimed direct descent from Dispater, the "lord of souls," or god of the underworld. -- Clemen, op. cit., p.218. Virgil tells us that the Latin monarchs themselves claimed to be the descendents of the peacock or phoenix, **Aeneid**, Bk VII 57-62, the bird of fire which was representative as we shall later show of the zodiac deified, Lucifer himself. Perhaps we should also note in passing that all the gods of the Canaanite nations were representative of devils (Ps.106:34-38), a statement which is also confirmed by Olcott who declares "The gods of the Canaanite nations -- Moloch, Baal, Chemosh, Baalzebub, and Thammuz -- were all personifications of the sun or the sun's rays..." -- **Sunlore of All Ages**, Olcott, p.145. Olcott goes on to point out that these gods were considered as demons.

Indians[1] and even in the holy books of that great citadel of idolatry today, India.[2]

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[6] same as above no. 15.

[1] "Yucatan was the seat of America's first civilization and culture, where **monotheism** (italics ours) had its inception in the western world." -- **The Lost Empires of the Aztecs and Mayas** Willard, p. 25. The ancient Mayas designated their ruler and the serpent god by the word **Can.** Many Asiatic countries used Khan identically. -- **Decorative Motives in Oriental Art**, Ball, p. 2. (**Can** or **A-Can** was the ancient Sumerian and the ancient Scottish word for serpent -- hence possibly our word **canny**, shrewd or serpent-like. The Babylonians worshiped Can the serpent and **Vul**, the god of fire. The Romans combined the two god-names into **Vulcan**, the god of fire from whence also apparently comes our word Volcano. Hurricane (Hura, demon plus can, serpent) seems to be similarly related to Lucifer as the god of storm. The Latin word vatis means a diviner or soothsayer and it would appear that the word Vatican means divination by the serpent or the serpent diviner, the serpent ever being connected with divination and fortune-telling throughout the world from the earliest times to the present.) Thompson tells us that the more one studies the gods of Mexico, the more it appears that all of them were considered, at least by the priests, as representatives of one deity, -- **Mexico Before Cortez**, p.138. Everywhere we find that the American Indians claimed to be **sons of the sun** and that they represented the sun-god by the serpent, just as in the Old World. Just as there is a jump from the Old world to the New in the case of the word **can**, so there seems to be a similar jump in the word **opi**, or **opitos**, serpent worshipers. The **Hopi** Indians are equally worshipers of the serpent and their name, we note, seems to be nothing more than the Greek **opi** with the usual asperated **H** or rough breathing. We might pass this by as a pure coincidence if we were not told by a number of scholars that a large number of Indian words are unmistakably of Greek derivation. People who migrate from one country to another do not forget their religion nor leave all their words behind. **Op, Ep**, and **Ob** are very old roots signifying serpent. The Romans worshiped the goddess **Ops** as the giver of harvest (the serpent has, since the Garden of Eden, been connected with seed, **fruit**, and harvest, the fertilizing life-giver). It seems to be more than mere chance that the root of **Ethiopia** seem to be **Eth**, people, plus **opia**, serpent; that in Sanscrit the word opium is written ohi-phena and means serpent's foam and that **opium** was once used as a sacred drug in serpent worship; that both the Spartans and the Athenians called themselves **Ophiogenae**, "Children of the serpent;" that in the East, rope and serpent are designated by the same word and that throughout the mysteries a rope is considered as the symbol for the serpent; that in Egypt the word **Can-ope** was used to describe a serpent deity (**A Mythological, Etymological, and Historical Dictionary**, Holwell, p.304.)

In Egyptian mythology **Helius** the Sun marries **Ops** the Serpent and the fruit of this union was the gods Osiris, Isis, Typhon, Apollo, Venus, etc. **Worship of the Serpent**, Deane, 361. Another Egyptian word for **sun is on**, and the Egyptian sun-city On was called **Heliopolis** "city of the sun-serpent" by the Greeks. -- id., pp.155,82. One of the sun-god's titles in Babylon was "Mother-great-serpent of Heaven." -- **Mythology of All Races**, Archaeological Institute of America, vol 5, p.78. The Greeks called their sun-god Apollo by the names **Helios**, the sun, and **Python**, the serpent -- and Apollo was considered the god who produced the harvest, as well as the god of life and healing! -- **Holwell**, op. cit., p. 302 and **Web. Unabridged**, art. **Apollo**. We are trying to establish the fact beyond all doubt that the "God," of all paganism, the god behind all other gods, is more other than "that all serpent" Lucifer himself.

If, as the evidence indicates, there is a definite connection between the words **Can** and Vati**can**, between the words **Hopi**, **Opii** (or **Ophites**), and **rope** used as a symbol or image of the serpent throughout the world, may there not also be a connection between Op and the ruler of the Vati**can**, the **pope**? As startling as this suggestion may appear, the fact still remains that "Father" is a title of the sun-serpent throughout all paganism as well as title of the devil among the Yezidis (the writer has copied dozens of texts starting with Babylon in which the title "Father" is applied to the sun and the serpent). The word Pope means "Father." Does it also mean serpent?

[2] "How many gods are there? Three and three hundred, three and three thousand. Who are the three and three hundred, three and three thousand? They are only forms of the one."--**The Bible of Mankind**, Hindu Scriptures, Sohrab, p.59. "He who is in the fire, and he who is here in the heart, and he who is yonder in the sun,--he is one." "Breath, space, sky, lightning (are forms of me.) But the Person who is seen in the lightning, I am he.' **The Thirteen Principal Upanishads**, trans. by Hume, p.27. Anyone who has studied the religion of India at all knows that the whole system has demon worship for its basis, and this god of fire, lightning, and destruction is none other than Lucifer, who has ever been pictured since the time of Babylon with the lightning bolt as his weapon.

SIGNIFICANCE OF HOLY WATER

This "God 1" of all paganism had many manifestations. The sun sends his fertilizing showers and warmth to awaken the seed to life in the earth; hence the sun was called "the great fertilizer" or "the heavenly bull,"[1] and the bull and other prolific animals on earth became a type of the sungod. This explains the worldwide phallic worship which has ever accompanied sun worship.[2] It also explains the use of holy water, used in Babylon and in all the nations which have succeeded her.[3] Plutarch makes the reference clear, when he calls this efflux of the "heavenly bull" the "semen of the gods."[4] Thus holy water

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[1] **The Gods of the Egyptian**, Budge. Titles such as these run all through pagan literature.

[2] Babylonian temples had their "great holy pudendum" and "holy brilliant membrum virule." Inscriptions of King Guden, quoted in **Royal Inscriptions of Sumer and Akkad**, Barton, p.251. Gudea's temple also had "a wise serpent which produces the harvest" and "it's choir was a bellowing ox." Gudea prays to his "father" Ningirsu: "O warrior ravening lion, who has no equal, O Ningirsu of the abyss... who art lord of Nippur." p.205. The king calls Ningirsu the "king of weapons" (probably a reference to the lightning bolt), and ever claims his devotion to "his lady." He speaks of "the thundergod who is judge in heaven," of the "holy serpent god of the abyss, of a "holy goat," and of "holy cows." id. "The close relationship, if not absolute identity, among the early races of man between Solar, Phallic, and Serpent worship was most striking; so marked indeed as to indicate that they are all forms of a single worship." -- **The Evil Eye**, Park, p.51

[3] **Babylonia**: (Incantation text) "The god Asari-elim-nuna (merodach, 'the mighty royal steer'), the firstborn son of Ea ('the lord of the earth'), glittering water, pure water, holy water, resplendent water, the water twice seven times may he bring, may he make pure, may he make resplendent, may the evil incubus depart." -- **Religion of Babylonia**, Sayce, p.446. Water was also considered as the dwelling place of demons. -- **Babylonian Life and History**, Budge, p.79. **Egypt**: Holy water was dispensed at the temple doors by coin-in-slot machines. -- **So You Think It's New**, Funk, p.8. **Medo-Persia**: The Zend Avesta, holy book of Zoroastrianism, tells of the worship paid to the "waters, Mazda-made, holy." One hymn is addressed "To the Waters and Light of the Moon" in which the worshiper chants "Up! Rise up, thou Moon, thou that dost keep in thee the seed of the bull." -- **Sacred Books of the East**, Wilson, pp.103-110. **Greece**. At the temple of Apollo in Corinth may still be seen to this day two bronze spouts from which was drawn holy water in the 5th century B.C. -- **Magic Spades**, MeGuffin, p.115. A Greek text written three years before the Christian era declares, "The holy water was ready, he did sacrifice." -- **Greek Literary Papyri**, Harvard University Press, vol. 1, p.267.

Rome: In Mithraism, the official religion of Rome which came to her from Babylon by way of Persia, holy water was ever used to sprinkle the devotes. -- **The Mysteries of Mithra**, Cumont, p.157. It was also used, then as now, to consecrate newly built temples. -- **Veil of Isis**, Reade, p.148. "Water, as a principle of generation was revered by all heathendom. The very **asporsoire** or sacred waterpot which the ancient Romans used for their temples, may be found among the implements of their successors." -- id., p.146. The American Indians used holy water. -- **The Lost Empires of the Aztecs and Mayas**, Willard, p.205. Buddhists use a **peacock** feather to sprinkle holy water on sorcerers seeking possession, -- **Shrines of a Thousand Buddhas**, Tucci, p.75. The devil worshipers of Mesopotamia today, the Yezidis, use holy water extensively and make it by dipping in it the stone image of **a peacock**, which they frankly state represents Satan. -- **Devil Worship**, Joseph, p.57. It is used in the devil dances of Bali. -- **Dance and Drama in Bali**, de Zoote, p. 72. The Balinese also drink holy water and dip their devil masks in it in seeking possession, a state in which the devotee is "identified with the gods." id. Hindus, Buddists, and Mohammedans all use holy water, and the Catholic Church frankly admits that it was never ordained by Christ (**Holy Water**, Theiller, approved, p.57), that we have no record of its use in the Christian church before the 5th century (**Cath. Ency.**, art. Holy Water), and that it is purely of pagan origin and perhaps among those "instruments and appendages of demon worship" which the Church has adopted. (**The Development of Christian Doctrine**,e Newman, pp. 372-373.)

[4] **On the Mysteries of Isis and Osiris**, Plutarch also tells us the Nile was called the efflux of the bull-god Osiris and that the soil "was made pregnant" by the overflowing river.

became a symbol of the life-giving quality of the sungod and it is extremely interesting to note that in **fertility rites** in the Church today, held at Easter time -- the time of awakening seed -- holy water is sprinkled by the officiating priest on both the animals and those who carry or lead them.[1]

NUMBER ONE IS A PHALLIC SYMBOL

The letters of our alphabet are mixed up to a far greater degree with the system of sacred numbers than many suppose. Originally the letters of the alphabet among all peoples seem to have had, and still have to some extent, a numerical significance.[2] Hence the first letter of the alphabet, in many of the languages of the world, still carries with it a reference to the God 1, the heavenly bull. **The word aleph**, the name of the first letter, **means bull or ox**, and the Greek name for this letter **alpha**, is but a variant spelling of the same word. It is interesting to note that the ever-revered bull-god of the Orient, the elephant, has the same root, **eleph**, in his name, and almost every Hindu temple has its phallic idol to commemorate the life-giving qualities of the God 1. Some scholars claim that our figure 1 is little more than a representation of the phallus or penis, and in all mysteries, an upright bar is considered as a masculine symbol.[3]

FEAR OF PRONOUNCING GOD'S NAME - IS BABYLONIAN

It is a frequent characteristic of the fear religions -- those which attempt to obtain Lucifer's favor by worship and placation -- that the devotee dreads to pronounce the name of his god for fear of offending him. This fear is evidenced by the fact that among the Jews (the later Jews who remained in Babylon and those who were influenced by their Babylonian brethren) and

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[1] The writer witnessed and photographed this yearly festival at the "Church of the Angels" in Los Angeles on the day before Easter, 1954. The officiating priest frankly stated that it was a continuation of an ancient fertility rite.

[2] **A B C of our Alphabet**, Thompson, p.35.

[3] **The Rosicrucians**, Jennings, pp. 249,250. **History of Freemasonry**, Stillson, p.49.

among the Arabs, "counting began with two."[1] The number 1, or Aleph, was considered too sacred or two potent to pronounce. The same fear of offending the deity is shown by Herodotus, who ever refuses to write the name Osiris[2] (the bull god of Egypt and Rome, the lord of the underworld). The Yezidis, the open demon worshipers of Mesopotamia today have such a fear of the name of their god that they refuse to pronounce the name **Seitan** (Arabic for Satan) or any word of a similar sound. They even have it as a tenet of their religion to slit the throat of anyone who does.[3] The picturing of Satan as a being with hoofs, horns, and a tail is based upon the ancient Chaldean-Egyptian pictures of their "heavenly bull" or God 1" as an erect, man-faced deity who "bellowed from the sky" during the thunderstorm. Ancient texts specifically state that the pitchfork which the deity or Aleph, the god 1, holds in his hand, is the lightning bolt, and the fork was pictured as wavy, forking bolt.[4] The scriptures plainly teach that "the prince of the power of the air" can, when permitted by God, control"fire from heaven" or the bolt.[5]

ORIGIN OF JEWISH TRADITION

The Jews who remained in Babylon drank deeply of the demon worship they found there. They became the fathers of **Cabalism** (a word synonymous with **tradition**), a religious system built upon the foundation of sacred numbers and the interpretation of scriptural texts by giving the words in them the numerical value of the letters used. In this system of worship, the word **Jehovah**(the "tetra-grammaton" or yod-he-waw-he) is used **as a title of Satan** when written upside down. **Michael**, a title of Christ, is considered as a

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[1] **Numbers and Numerals**, Smith Ginsburg, p.5.

[2] **Herodotus**, Rawlinson's trans., p.142. Osiris bears the titles of he "who is concealed in the embraces of the sun," "Soul of the Sun," "god of the underworld," "judge of the dead," "soul of Ra," "Lord of Hades," "the mighty bull," "divine father," etc. Scholars identify him with Nergal, Pluto, Mars, Saturn, Bacchus, Dionysus and a host of other demon-phallic gods.

[3] **Nineveh and Its Remains**, Layard, p.245; **Devil Worship**, Joseph, p.78; **Cult of the Peacock Angel**, Empson, pp.84,85,146.

[4] See **The Thunder Weapon**, Blinkenberg.

[5] Rev. 13:13.

synonym for Lucifer![1] This identifying of God with Satan was based upon the **Oriental concept that Good and Evil come from the same source.**[2] This identifying of the "one God" of the apostate Jews with the "God 1" of the open demon worshipers apparently accounts for the fear ever shown by the Babylonian Jews for writing the name Jehovah in their manuscripts. Instead of writing this word, it is their custom to leave a blank or to write in the word **tetragrammaton.**[3] (i.e., "four letters" for the yod-he-waw-he, J H V H, which becomes **Jehovah** when the vowels are supplied).

GOD IS A UNION OF GOD AND EVIL

It is highly significant that Aleph, the "God 1" or fertilizing heavenly bull of demon worship should be identified with the sun-god by all ancient pagans and that this same deity should be considered as God-Satan, Good-Evil, and Male-Female.[4] This God 1 of paganism is pictured or described throughout the world, from the highest to the lowest civilizations, as double-sexed, and writers of secret societies declare that God had to be of two sexesf since man and woman were created "in the image of God."[5] Masons, who frankly admit that they have drunk deeply of the Babylonian fountain,[6] point out that the yod-he-waw-he, written upside down or in reverse, becomes HO-HI (The Hebrew-Chaldean **waw** stands for **V** and **O** and **J** and **I** are identical), the two Hebrew words for he-she. They identify the HO-HI with the Hindu lignam-yoni, the sun in the moon, and their own point-within-a-circle which they say stands

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[1] **The Rosicrucians**, Jennings, 71,94,95.

[2] **The Religion of the Babylonians**, Sayce, p.347; **The Religion of Babylonian and Assyria**, Jastrow, p.266. The same principle runs through all paganism and is everywhere to be found in the symbols and rituals of the secret societies. The same god is called "saviour" at one time and "destroyer" the next. The serpent is worshiped both as the life-giver and as the life-destroyer throughout the Orient to this day.

[3] **Medieval Number Symbolism**, Hopper, p.67

[4] The devil is so pictured in **Di Fortuna**, a book published by the private astrologer of Pope Clement VII, and in **Oedipus Aegyptiacus**, a work by the Jesuit Kircher.

[5] Pike, Mackey, Pierson, and many other writers support this concept.

[6] **The Traditions, Origin, and Early History of Freemasonry**, Pierson, p.233.

for both "God" **and the union of the sexes!**[5] Since the Church also frankly admits that she draws many of her symbols and tenets from pagan sources,[6] There may be far more to the very common medieval and modern church custom of writing the J H V H **in the sun**[7] than appears on the surface. These facts reveal the truth of Cardinal Newman's statement, that the Church took in "the very instruments and appendages of demon worship."[8] The round wafer, or disk of the sun in the "sacrifice of the Mass" is placed in the **lunette**, and exposed in the **soleil**, (the French word for **sun**) or the **monstrance** (or

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[5] **Masonic Encyclopedia**, Mackey, art. HO-HI. The full extent of the worship of this He-She, Good-Evil, Light-Darkness God is hard to grasp. Not only does it run through all paganism from the time of Babylon on, it is also to be found frequently in Church art. In the Pope Clement VII approved, **Di Fortuna**, published in Rome in 1526, the frontispiece shows the zodiac-encircled universe upheld by Atlas. The pope sits atop the zodiac and from either side of the zodiacal globe extends a crank, that on the left being turned by an angel representing Good and that on the right being turned by a devil representing Evil. Thus we have here the powers of Good and Evil running the universe, just as represented in Persia and Babylon. The pope's picture occurs frequently throughout the book, and in each case it is accompanied by two squat devils in the lower corners with their legs spread apart and showing brazenly their hermaphroditic nature. Kirchen pictures Lucifer in his **Oedipus Aegyptiacus** as Pan (the god who includes all other gods) as a male-female deity with hoofs, horns, tail, and crosier. In early literature we find many references not only to **Lucifer** (masculine) but also to **Lucifera** (feminine). **Lucifer** is a specific title of Venus, the morning star. (See **Lucifer** in Web. unabridged.) In Rome and many other parts of the world Venus was pictured as both male and female (**The Symbolical Language of Ancient Art and Mythology**, pp.31-54) and even the ankh cross which became a symbol of Venus was an old phallic symbol representing the two sexes in union (**Amulets and Superstitions**, Budge, p. 135; **Veil of Isis**, Reade, p.150), and was considered as male-female. In Babylon, Ishtar was associated with both Venus and the Moon. -- **Religion of the Babylonians**, Sayce, p. 253. In Babylon likewise this symbol inverted, was the symbol for Bel (**The Cross**, Blake, p.15), considered as the ruler of the zodiac and the father of all the gods. We must not forget that the old name for Bel was Enlil, meaning **chief demon**! It is indeed surprising that this ancient Ishtar-Isis-Diana-Venus goddess (or god) of love should be directly associated by the Church with the Virgin, for "the Morning Star" is a title of both the goddess and the Virgin. It is also surprising to find the Babylonian symbol of Bel, is often shown in Church art over the flaming heart of Mary. This worship of Bel indeed has long roots! To him who is acquainted with the titles of the demon gods . . . meaning is to be found in the words of St. Liguori: "Oh Queen of heaven and of earth, oh mother of **the Lord of the world**. . . "-- **Glories of Mary**, p.274. (Italics ours). Small wonder that the Revelator declares that all the world has drunk of Babylon's wine and calls for God's people to "Come out of her!" (Rev. 17,18). The worship of the "God 1," the Male-Female, Good-Evil combined, is the worship of Lucifer, a worship which cannot be combined with the worship of God.

[6] **Catholic Church in Action**, Williams, approved, p.67. **Development of Christian Doctrine** Newman, pp.372,373, Karl Adam in his **The Spirit of Catholicism** and S.B. Smith in his **The Teachings of the Holy Catholic Church** (both approved) make similar statements.

[7] Such representations are found in almost every work picturing Church and secret society art, and often with the yod and the **vav** (or **waw**) almost of identical size. The word Jehovah in Hebrew (JHVH or IHOH) is always, it appears, placed in the sun with the letters to be read from right to left, HVHJ or HOHI. Thus this word in the sun, read as **Jehovah** from the right-to-left Oriental approach, is HO-HI, or **he-she** from the left-to right Western approach, as noted above. The Medieval Church, the Cabalists, and the secret societies ever seek hidden meanings and numbers in Hebrew-Chaldean words, and this placing of the name of God in the sun is clearly a union of sun worship with phallic worship under the guise of the worship of God. Albertus Magus in his **Delaudibus B. Mariae, Virg.** XII, 5 (see reference in **Medieval Number Symbolism**, Hopper, p.90) states that the sun signifies the trinity. St. Liguori in his **Glories of Mary** states flatly that "The sun was the type of Jesus Christ" and that the sinner, having lost this light in his night of sin is to "turn to the moon, let him turn to Mary." pp.127,218 (Quote from American edition of 1888. Later editions often omit such statements). As every one knows who has spent much time in a Catholic country, these expressions are taken literally, and it is not at all uncommon to find the devotee paying his respects to the sun and moon on the church steps before he enters to pay them to **rayed** and **haloed** images of the Son or the Virgin designed almost exactly like the images of the sun and moon in nearby pagan temples.

[8] See note 40, above.

rayed vessel) for exposing the "Host." Thus the real nature of the apostasy of combining the worship of God with the worship of Satan begins to show itself in a new light.

It is significant to note that Taurus, the bull of the zodiac was "the ruling constellation" of the zodiac from the 4th to the 2nd millenniums B.C. Taurus still heads the old forms of the astrological lists, as the "God 1" or ruler of the zodiac. The astrological sign for Taurus the Chinese sign for their first constellation is (composed of 6 stars)[1] and the Greek form for the alpha, certainly seem to be related both by idea and form, all belonging to Aleph, the god with the hoofs and horns. The Assyrian name for the bull is **Alpu**, the Sumerian is **Alam**. There seems to be a close relation between the word **Alpu** and the Greek **alpha**, the name of the first or bull letter. Both **Al** and **El** are ancient names signifying **god**,[2] and both are found as the prefix for the names of bull gods, **Aleph**, **Al**epha, **El**ephant. There are many ancient references to the "God A."[3]

We will leave the subject of the sacred "**one**" of paganism, with notice of the fact that in the Arabian alphabet, the letter **A** or Aleph is written exactly like our figure **1**, and that in the mysteries an upright bar or **1** is ever declared to be a phallic male symbol -- a symbolism closely related to that of the bull.

The right-angled triangle is a typical example of Egyptian and secret society symbolism. Ra, the erect or masculine sun in conjunction with Isis, the feminine principle of nature, produces Horus, the symbol of the child or offspring. The symbol of Ra is itself considered male and female in union. It is significant that throughout the Orient, the tonsure frequently retains a small tuft of hair in the center. This stands for a dot, or "point within a circle", mentioned in the writings of symbologists as a phallic symbol indicating union. In the East the giving of the tonsure is a puberty rite and has astrological significance. The Sanscrit word for **tonsure** also means **sunrising**.(Apt)

The secret societies have a multitude of symbols, which they declare, have the same significance as the union of the masculine "God 1" with the feminine "God 2." The Church admits that she has adopted many of her symbols from paganism. The understanding of the pagan significance of these symbols gives real meaning to the divine injunction to "Come out of her, My people."

Numbers of the secret society symbols they frankly tell us are phallic.

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[1] **The Alphabet and the Ancient Calendar Signs**, Moran, pp. 7-11.

[2] id. p. 41

[3] **The Lost Language of Symbolism**, Bayley, i, pp.347-365; ii, pp.164, 11-14.

These include the "ship and its mast" (often made exactly like the moon with its upright), the sword piercing a wreath, and a multitude of similar symbols. We are here discussing only the symbolical and religious use of these symbols, not their normal secular use. The Egyptian hieroglyph for 10, "the greater 1" or the "circle or cycle of life", is an activated phallus, too crass to picture here. One thing is sure, the modern mysteries drink deeply from ancient fountains, which have their source in the cesspools of Babylon and Egypt.

Chapter 9

THE NUMBER TWO

The number 2 is considered as a female number and representative of the second member of the godhead.[1] The concept that the Trinity consists of a father, a mother, and son runs through all paganism, a concept which appears to have its shadow in the deification of the Virgin Mary. Some Catholic works seem to indicate that Mary was a member of the Godhead before she was born on this earth.[2]

The cabalistic and pagan interpretation of the 2 as representative of woman and evil is widespread and is based to some extent, it would appear, upon the fact that Eve was the first to sin. In all ancient paganism woman is considered as evil and the cause of death, and some writers claim that our very word evil is but Eve-il (god Eve). In any case, in all the mysteries, the masculine is ever considered as a symbol of the day or summer sun, light, life, and good, while the feminine is considered as a symbol of the night or winter sun, (the sun as the ruler of the underworld or realm of the dead), darkness, death, and evil. There are many references to "the King of the North" and "the King of the South" in Egyptian literature, and at times these references seem to refer quite clearly to the North as the place of darkness, death, and life-destroying cold. Certain it is that in the later mysteries, the North became a symbol of death, of evil, of Lucifer.

The name of the second letter of the Hebrew-Chaldean alphabet is **Beth**, and feminine proper name which is interpreted to mean **house**. Probably originally the word, at least among the Hebrews, meant nothing but house, but in the mysteries, it took on, as is the usual practice, a double meaning. The Egyptian hieroglyphic form of the letter B is also interpreted to mean a **house**.[3] The second Chinese Lunar station is pictured in the form of a receptacle" and its name is **Lu**, or **Nu** (related to **nun**?), meaning **woman,**

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[1] **The Rosicrucians**, Jennings, p.172.

[2] "Before we begin to write the admirable life of the Mother of God, it is necessary to make known the sublime rank which from all eternity, she held in the divine counsels." -- **Divine Life of the Blessed Virgin Mary**, by "Mary of Jesus of Agreda," p.45, approved for the reading of the faithful by Pope Benedict XIII in 1729.

[3] **Egyptian Grammar**, Budge.

female.[1] The Hebrew-Chaldean form of the letter is phallic. It would appear, as loathe as we are to accept the opinions of those who have given extensive study to the camouflaged phallicism which has reached the Western world, that our letter B refers to the second god of the pagan triad. It represents feminine nature, evil, death, and darkness and in its original form and name, carried a phallic sense, and in its present form is intended to refer to a woman's **B**reasts. Still another Chinese zodiacal symbol supports this conclusion. They have the symbol representing "the dualistic symbol of birth, the creative process, and the moon." This is translated by Wieger, as "flesh coming from," posterity, offspring.[2] The moon, ever considered as the **monthly** house of the sun in the astrological system, is here a feminine phallic symbol surmounted by the very old and ever used symbol of the masculine sun. Why any church should perpetuate this ancient phallicism by placing a crossed wafer in the monstrance, with its lunette beneath, and hold it up for the worshipers to adore is incomprehensible. This is the symbolism as it actually occurs in the "sacrifice of the Mass" in the Church.[3]

The shape of the figure 2 and its connection with woman and death may possibly be a pictorial representation of the serpent standing on his tail and in a striking position, the same as the letters S and Z.[4] The more one studies the origin of number and letter symbols used by the peoples of the earth today, the more he is forced to the conclusion that most, if not all of them, are of pagan origin and that originally they were closely **related to demon worship in both their shape and numerical values.**

The concept that woman is evil and a symbol of death, darkness, and the underworld, runs so consistently through all paganism that the conclusion is

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[1] **The Alphabet and the Ancient Calendar Signs**, Moran, p. 44.

[2] id., p.56.

[3] See the words **Monstrance** and **Lunette** in Atwater's Catholic Dictionary, also **Soleil** in larger French dictionaries. To make still a closer connection between the old phallic sun-in-the-moon motif so frequent in Babylonian art and astrology, we observe that the Monstrance sometimes has its rays tipped with 12 stars, one for each of the 12 signs of the zodiac. Small wonder that Browne declares, "It is not correct for us to refer to these cults of Babylon, Egypt, and the rest as 'dead religions.' Actually they are not dead at all..." -- **This Believing World**, p.285.

[4] The words **Sa** and **Za** -- apparently names for the letters **S** and **Z** -- in the West Sudan mean **serpent, king, life, bull.** -- **The Ban of the Bori**, Tremearne, pp.413,414. The serpent is called the "Lord of Life" in Babylon and in India today on grounds of Phallicism. The goddess Juno ("Mother Earth," also the moon) was pictured with the head of a serpent in her hand. **New Schaff Herzog Ency**. Noting again the intimate connection between the first letter of many words and the meaning of the original hieroglyph, we observe that the ordinal form of 2 -- second -- begins with the letter **S**. Since 2 is feminine and representative of the second member of the pagan trinity and since throughout all paganism and symbolical language woman is used to represent Sin and the Serpent, we suggest that our present form of the figure 2 may be derived from the letter **S** or possibly a combination of **S** and **Z**.

inescapable that the story of Eve's temptation and fall was well known to all early peoples, and that mankind generally blamed woman for all their ills. The concept that woman is evil seems to be responsible for the **worldwide continence of the priesthood**. Thoretically, "holy" men must not in any way associate with "evil" women, lest they become contaminated. Severe penal ties are meted out in many pagan religions for a failure to adhere to this tenet, and long "purifying" rituals must precede the reinstatement of any priest "religious" who breaks his vow. Though the "holy" men in Buddhist and Hindu monasteries supposedly thus find sanctuary from the "evil" influence, the history of these institutions show that they are often hotbeds of immorality. The walls of the cells are often covered with the filthiest of pictures, and efforts are made to seduce visitors who may chance to pass through.

THE NUMBER THREE

Trinities are to be found throughout all pagan religions, but these pagan trinities are vasty different from the trinity of the Scriptures. Pagan trinities usually consist of a Father-Mother-Son combination, and like the scriptural Trinity were considered as three in one. The sun is usually the father, the moon or earth the mother, and all forthcoming life as the son. Sometimes the trinity merely represents a triple aspect of the sun-god as Ruler of Heaven-the begetter of the other stars and their sovereign. He is Ruler of Earth and the producer of the life upon it; the Ruler of the Underworld, then the sun sinks into the western ocean at the end of the day and spends the night in the realm of darkness and the dead. Sometimes the trinity refers to the sun-god as ruler of the past, the present, and the future. In any case the number 3 has ever been sacred to the trinity.

The tiaras, or triple crowns, found on Babylonian altars were evidently objects of worship representing these pagan trinities. The triangle, ever found in ancient and later religious art, carries the same significance and has widespread use as a symbol meaning "God." Though the triangle as a symbol for god is usually equilateral, Pythagoras and his disciples seem to have made much over the 3-4-5 right triangle as a symbol of the deity. At least according to later interpreters of this symbol, the 3 or upright bar represents the masculine, the 4 or horizontal line the feminine, and the 5 or hypotenuse the

son or offspring, the sum of the other two in union.[1] (3 x 3 + 4 x 4 = 5 x 5)

Pagan symbologists place a 3, or some other symbol representing their 3-in-one god, in the triangle; Masons and other secret societies place a G. (the letter G, the **gamma**, or gimmel, is the third letter of the alphabet and stands for 3 in Chaldean, Hebrew, Greek, Ethioptic Arabian, Persian, and a number of other languages.) The 3 in a triangle is a symbol for **god**.[2] This G, they explain, stands for God, Gnosis, Generation, and **Geometry**.[3] In church art, the word God or the tetragrammaton, is frequently found in the triangle.[4] (A further discussion of the triangle as a symbol for **god** will be given under our discussion of the number 666.)

The three-headed gods of pagan idolatry all represent their trinity and we observe that Cerebus, the Greek-Roman-Hindu dog of hell, is frequently pictured with three serpent-entwined heads.

Medievalists and other numerologists point out that 3 is the sum (or the son) of the first two god-numbers (1+2=3). This again is a concept in line with the Father-Mother-Son idea of the godhead.

THE NUMBER FOUR

The number 4 in astrology and secret societies is sacred as a symbol of the sun, the four divisions of the zodiac, the four directions, the cross, and the sign of the cross.

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[1] **Medieval Number Symbolism**, Hopper, p. 36.

[2] The same symbol is also to be found in Church art, sometimes with the "All-seeing Eye" of the sun enclosed. Masons and Rosicrucians who use this symbol often encircle it with a serpent having his tail in his mouth.

[3] **Morals and Dogma**, Pike? (Ref. temporarily misplaced.)

[4] The writer has microfilmed many of these triangular representations of the deity. Sometimes the triangle is in the sun, sometimes the sun is in the triangle. The tiara of Pope Boniface VIII has a triangle near its tip. An unnamed manuscript of the Medieval period on the religion of Egypt states that the god of the South was represented by a triangle pointing up and the god of the North by one pointing down. The concept is in full accord with the South as a symbol of Light, Life, Good, and the Masculine element; while the North represents Darkness, Death, Evil, and the feminine nature. These two triangles in union are often used by the Church and by secret societies, being called the "seal of Solomon" and the "star of David." In the secret societies, the downward pointed triangle is often black, and these societies frankly declare that the two in union have a phallic meaning and that they represent, as do the alternating black and white squares of the lodge floors, the union of Good and Evil.

The figure 4 is sometimes found in the sun in symbolical art,[1] apparently to indicate that the sun is the ruler of the four quarters -- and therefore the whole -- of the universe. The symbol itself, we note, is little more than a cross made without removing the writing instrument from the paper. Remove the angular line and the cross remains.

Since all even numbers are considered as feminine in the mysteries and were considered as evil and dedicated to the gods of the underworld, the number 4 in particular is considered as the number of death and darkness, again with the probable reference to the connection between this number and the cross.[2]

The number 4 was also considered as representative of the 4 elements-earth, fire, air, and water-which were worshiped by the ancients as the elements from which the universe and all it contains were built.

Four was also sacred to the "4 winds" as representative of the 4 rulers or 4 divisions of the zodiac which controlled the 4 seasons of the year.

THE NUMBER FIVE

Throughout the mysteries the number 5 is called the marriage number.

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[1] The cross, we must ever point out, was sacred among sunworshipers as a symbol of their god long before the time of Christ, apparently because one sees a cross whenever he looks at any bright light (from a reflection of the light from partially closed eyelids and eyelashes.) In Babylonian art, for example, the sun was often pictured in the sky as a cross instead of a circle, and the worship of the cross from earliest times and in countries far removed from Christianity was everywhere a part of the veneration for the sungod -- the same god who as the "heavenly bull" was pictured with hoofs, horns, a tail and a pitchfork. The nailing of human beings to the cross was likewise very common, and history records the crucifixion of thousands at a single time long before the Christian era. It would appear from the evidence that these offerings of human sacrifice were intended as placatory or thank offerings to the God of the cross, Lucifer himself. There appears to be a depth of meaning in the fact that after his failure to get Christ to fall down and worship him, Lucifer succeeded in inspiring his subjects to offer their Creator as a sacrifice to him.

Since Christ is in heaven and is no longer on the cross, the veneration of either a crucifix or a cross seems to be a return to sun worship, and not the worship of the One who gave His life on the cross. Not only was the cross itself venerated in ancient sunworship, there was at times a representation of a **god on the cross**. This god it appears, was the **god of the cross**, the god of hoofs, horns, and tail. What a depth of meaning lies behind the identifying of Christ with this god when He "became sin for us!" The cross is today venerated by pure pagans as well as by those who, while claiming to worship Christ, ignorantly direct their worship toward the four-fold representation of the god of this world. (For facts concerning the cross and crucifixion, see **The Cross in Tradition, History, and Art**, Seymour; **The Cross, Ancient and Modern**, Blake; **The Cross in Symbol, Spirit, and Worship**, Rothenburger; and the words **Cross**, and **Crucifixion** in Kitto's Bible Encyclopedia as well as in other encyclopedias.)

[2] **The Lost Language of Symbolism**, Bayley, vol. 1, pp.79-82; **Biblical and Semitic Symbolism**, Farbridge, pp. 114-119; Masonic and Rosicrucian books, art. **Four** in index. Farbridge points out that the "Sacred Tetractys" of the Egyptian-Roman mysteries is a veneration of the sacred 4 as well as of 36 or Cosmos.

Plato mentions it in this connection,[1] and it is so considered to this day in the Orient and by secret societies. One reason, probably, is because the 5 is the fruit the union of the 3 and the 4 in the Pythagorean right triangle. (See discussion under Number 3). The reasoning behind the sanctity of sacred numbers is sometimes difficult to find and to grasp when it is found, but once one understands the religious ideas which form the basis of paganism, there will always be a reason for her sacred numbers and other symbols.

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[1] **Medieval Number Symbolism**, Hopper, pp.122-124.

Chapter 10

THE NUMBER SIX

When we come to the number 6 we find ourselves involved in one of the greatest mysteries of the mysteries. It is a subject so large that an entire book could be written on it alone. **From very early times the number 6 was dedicated to the deification of man and the worship of the serpent**, possibly because both man and the serpent were created on the 6th day. An examination of the 6th letter in the most of the world's alphabets and in its history will reveal the fact that the serpent has ever been connected with this letter and its corresponding number. The word for 6 survived the confusion of the languages better perhaps than any other word in history. Let us examine this word as we find it listed in the various language dictionaries of the world:

WORDS FOR SIX, Sumerian, **AS** (note that the **S**, the hissing Snake, Serpent later predominates in most cases); Chaldean, **SAS** (also spelled **SHASH** and **SUS**, and written to represent SS, the vowels being supplied by later writers); Hebrew, **SAS**, **SHASH, SUS**, the same as the Chaldean. (Both these languages also used the word **VAV** or **VIV** for 6, written to represent VV.) Sanscrit, **SAS**, written to represent SS; Egyptian, SAS (**SS** with a vowel); Zend, **QSWAS** (similar to **SAS** in pronunciation); Greek, **HEX**; Latin, **SEX** (6, sex and phallicism are ever related in paganism, probably because of the tradition ever current in the apostasy, that the sin instigated by the serpent at the tree of knowledge was not the eating of fruit but was the sexual union of Adam and Eve. The phallus of oriental dragons is often a serpent, and on some Medieval church pictures the phallus curves back into a 6 (The phallus of the devil is thus pictured in **Di Fortuna**, a book printed under the auspices of Pope Clement VII in 1626); Gothic, **SATHS**; Old Saxon, **SEHS**; Swedish,**SEX**; Norwegian **SEKS** (a variant spelling of **SEX**) Danish, **SEKS**; German, **SECHS**; Old Slavonic, **SESTI**; Estonian, **SHEST**; Portuguese, **SZESC**; Spanish, **SEIS**; (the Spanish **siesta** is "the 6th hour nap."); Italian, **SEI** (Italian for 60, **SESSANTA**, for sex, **SESSO**). According to Gerald Massey, "**A Book of Beginnings**," the Egyptian word for 6 was SES. ii. 454. Accadian and Syrian for 60 was SUS. id., 153. See also i.76.

Many scholars point out that the first letter of a word is often related to the pictorial hieroglyph (**hier**, sacred; **glyph**, sign or symbol) for which the word

stands.[1] Our letters S and Ż, for example, have descended to us from the picture of the cobra erect in its striking position, and the **hissing sound of the letter represents the voice of the serpent.**[2] We note that **snake, serpent**, and **Satan** begin with the serpent-letter, as well as **six** and **sex**. Markings on the cobra's hood appear also to have been chosen as letters to begin serpent names. Three distinct letter-symbols are found on various species of the cobra (see picture of cobras in Ditmar's "**Reptiles**"). These letter-markings are **V**,**U**, and **O**, letters which again are the initial letters in serpent names we have the **V** in **viper**; the **U** in **uracus**, the Egyptian name for the sacred asp which ever appears on the forehead or crown of the pharaoh who claimed to be the vicar or earthly incarnation of his god; and the **O** in the Greek **Ophis**, the name of a serpent (hence the Gnostics who worshiped the serpent and used a serpent to crawl over the bread to consecrate it at their celebration of their "lord's supper" were called **ophites**.

We have noted that **S** is the initial of most of the words for six, and that this word was originally spelled SS, without the vowel, in Hebrew, Chaldean and Sanscrit. In the Greek numerical system the symbol S, called the **stigma**, was originally the 6th letter of the alphabet and stood for the figure 6. (The sigma was also a form of the S, but was used in the alphabetical-numerical system to stand for 200.)

Since the Greeks everywhere used **S** to stand for **6**, the question arises as why the **S** was dropped from the alphabet as the 6th letter. One possible reason lies in the fear of offending the deity by using his name or symbol carelessly, as discussed in "Number **1**," above. Since "counting began with two,[3] for fear that "God 1" would be offended by the careless use of his name, perhaps the **S** was dropped for the same reason, even though it long remained as a symbol for **6**.

In several Greek dialects, the S was replaced by **F**, which the Greeks called

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[1] **The A B C of Our Alphabet**, Thompson, pp.32,33. Taylor supports this statement in his **Primitive Alphabets**.

[2] Thompson, **op. cit.** p. 32. The Hebrew name for the letter **S** is **sin**. **Sin** is also the name of the ancient Chaldea-Assyrian moon god who was considered as the "lord of wisdom" (**Web. Unabridged**, art. Sin.) The Babylonians worshiped Sin as "the terrible lord who among the great gods is brilliant. . . . the eyes of heaven and earth." -- **A New Boundary Stone**, Hinke, p.56. He is also called "the lord of spirits," "the chief of the gods of heaven and earth and "the god of the gods." -- **Seven Great Monarchies**, Rawlinson, pp.80,81. The moon was almost universally considered as feminine and the wife of the sun. Since the god -- or goddess -- Sin "was surrounded by the high mystery that surrounds the majesty of a supreme deity" (**A Dictionary of Non-Classical Mythology**, Spence, art, Sin. It appears that this mystery may lie in the connection of the letter S with Satan, with the serpent, with sin and Sin, and with the moon or **woman** who is considered as a synonym for sin throughout the mysteries. (See also Note 11,12.)

[3] See Note 26, above.

Bau, Vaf, Vau,[1] etc., variant spellings for the Hebrew-Chaldean **Vau** or 6-letter used as the number 6 in many Oriental languages. There is a puzzling relation between **S, F**, and **V** which can never be unlocked without the recognition of all three of these letter-numbers as symbols for 6 and the serpent. **V** is the 6th letter in the Hebrew-Chaldean family of alphabets; **F** replaces it in Western alphabets **F** and **V** are ever interchangeable (take knife and knives for example.) Many Medieval manuscripts and early printed books made no perceptible difference between the letter **S** and the letter **F**, the latter in its small or lower case form. The symbol **f**, even with the cross mark, stood equally for **S** and **F** till the typographical union agreed to end the confusion. "The parent of the sign," declares Waddell on p.30 of his "**The Aryan Origin of the Alphabet**," is seen to be the Sumerian viper-sign." It is interesting to note that even in the Runes, the letter F has the value of **Fia** or **Fe** and means "fatal, fate, or death." id., p. 31, (a concept in full keeping with **F** as a descendent of the serpent symbol.)

With the dropping of the sacred stigma from the Greek alphabet (the Ethioptic and some other alphabets did the same with their 6th letter), the Z or zeta used everywhere to stand for **7**, fell into the 6th position. It is used in the mysteries to stand for both 6 and 7, a situation which probably gave us our expression "at sixes and sevens," a term meaning confusion. Under the discussion of the sacred 7 to follow,' however, we shall see that 7 stood, from the time of Babylon on, for "the giant serpent of the sky whose 7 heads are yoked on his seven necks,[2] a symbol of the 7 fate-controlling planets which **serpentine** their may through the **zodiac in the Babylonian astrological system**.[3]

The Greek numerical system is certainly "at sixes and sevens" when it comes to these two numerical symbols. Just as the **Z** is used for both 6 and

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[1] They also called it the digama ("double gama" or "double three"), since in its capital form it appears to have been built of one gama above the other. In its miniscule or lower case form, it appears to be the old Egyptian S combined with the cross. Both the Egyptian letter **S**, and the Egyptian crosier or staff of office is shown with a serpent head in Egyptian manuscripts, this being the shape the serpent takes when held in the hand. The direction a letter faces, has no bearing whatsoever, since in all ancient languages, including the Greek, the letters were made facing either direction. The intimate relation between the **vau** or **waw** or 6-letter in Oriental languages and the **S** and **Z** forms a basis for a most interesting study. Speaking for Friday and the sign of Libra . . . . The **waw** is homogeneous with the **zama.**" -- **A Dictionary of Persian, Arabic, and English**. (**Zama** is the name of the serpent, the name of "the king of hell," and the name of the Letter **Z**.) (The **waw** as a character for Friday is one proof that the Arabians did not lose the weekly cycle.)

[2] Sayce, **Religion of the Babylonians**.

[3] Because of the circuit of each planet around the sun, the path of each planet or "wanderor" cuts back and forth across the ecliptic, or path of the sun. This serpentine path was suggestive of the serpent; consequently texts speak of the planets as serpents, and astrological books, undoubtedly copying from more ancient sources, picture the planets as such.

7,[1] so also we find the stigmar or **S**, regularly employed to represent **6**, sometimes used to represent **7**.[2] Both **six** and **seven**, we note, began with the serpent letter **S**.

Another connection between the 6 and 7 is to be found in the "**second 6**" of the Greek alphabet, the 12th letter, the letter **M**.[3](In the old system, before the **stigma** was dropped, **L** or Lambda, held the 12th position. The capital form of the letter in Greek is an inverted **V** and its miniscule form is an inverted **Y**. Both these symbols, as we have already seen, are serpent symbols. With the dropping of the stigma, however, the letter **M** attained the 12th position. In the mysteries, the letter **L** is used to stand for **Lux**, **Light**, and **Lucifer**, the latter as the Light Bearer.) We note that **M** is frequently used for the letter **S** "being but a sigma on its side."[4] In the mysteries, likewise, the number 12 stands for the zodiac and the ruler of the zodiac. The revering of the letter M in Oriental religions and by the Church may have far more behind it than appears on the surface.[5] Now if **M** is but a sigma on its side and refers to the second 6 or 12th letter, it would appear significant that the symbol for the letter following the M, or the next 7, should be nothing more than a **Z** or zeta on its side! Here again we have the S and Z mystery. The name of the letter **N, nun**, is interpreted to mean a fish, used everywhere in the mysteries as a phallic symbol, possibly because of its shape. Among the ancient Egyptians, the name of this letter meant both **fish** and **woman**,[6] being used to refer to the temple harlots. In the Sinaitic inscriptions, the letter **N is represented by a**

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[1] Mackey in his **Encyclopedia of Freemasonry**, art, **Alphabet**, gives "V or O 6" and Z for 7. Under **Alphabet Samaritan**, however, he lists "Vau Z." Under **Numeration by Letters**, he gives "Z, 6" and omits 7 altogether from the Greek alphabet.

[2] Waddell, **The Aryan Origin of the Alphabet**, pp.44,45, tells us that both **M** and **W** were frequently used to represent S. The explanation, we believe, for the sigma, the M and the W being used as **S** or 6-serpent letters lies in their consisting of two vav's in Hebrew, the old Hebrew-Chaldean-Persian-Assyrian-Turkish-Arabian spelling for **vav** or **waw**, the word for 6. Waddell (**loc. cit.**) also calls attention to the fact that S was anciently written by such symbols as the following: These will be recognized as trident-shin symbols, connected also with the Greek **psi**.

[3] After the **stigma** was dropped, **Mu** dropped back into 12th position as the letter representing the 12 signs of the zodiac.

[4] Waddell, op. cit., pp.44,45

[5] See Note(?) for the fact that M, W, and each consist of two V's joined together, thus making the Hebrew Chaldean **VAV**, or **WAW**, a word for 6.

[6] It also meant a serpent. -- **The Alphabet and the Ancient Calendar Signs**, Moran, p.63. We note that one Babylonian text compares the 7-headed planetary dragon to "the fish with 7 fins." -- **Religion of the Babylonians**, Sayce, p.282. This probably refers to the fact that when the 7 planets sink into the western ocean, they were associated with a fish or water dweller. The sun-god of night, or water sun-god, was known as Dagon (**dog**-fish, **on**sun - the sun-fish).

serpent![1] In Greek the lower case forms of **M** and **N** are written respectively **U** and **V**, both serpent letters.[2]

But let us go on to the 3rd 6 in the alphabetical order, before the dropping of the **stigma**, the **R** or **Rho**. We have noted that the name of the letter is apparently connected with the Assyrian **Rhod**, the name of the serpent.[3] The generic word reptile begins with this letter, and some authorities claim that our **R** symbol (as well as the P -python- of our alphabet and the **Rho** of the Greeks) is descended from the **sas** or Egyptian serpent-staff symbol.[4] If the designers of the Greek alphabetical system were not trying to conceal the mysteries within it, **it is indeed a most remarkable coincidence that R, the third 6 of the alphabet should again be followed by a serpent letter, the letter S!**

But we are still far from the end of the 6-serpent-phallic mystery. The serpent, since the time of Babylon, is and has been worshiped throughout the world, not only as the destroyer and "incarnation of wickedness and guile," but also as the Preserver or Life-giver![5] Why does the physician, following the tradition of thousands of years, still use the **caduceus** or **serpent-entwined staff** as the symbol of his office? Why did the Greeks and Romans ever picture the "god of healing" as a serpent or with a serpent?[6] When did the serpent, the giver of death, become the giver or preserver of life? Why do pagans ever call serpents and serpent gods "Father?"[7] We believe that the answer lies in the story of the fall of man, a story which was unquestionably

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[1] **National Geographic**, Dec. 1948

[2] See Alphabets, p.75, in Web. **Unabridged**.

[3] **Worship of the Serpent**, Deane, p. 111

[4] **The Rosicrucians**, Jennings, pp.225,227. The author declares that "P and F are radically the same letter" and calls attention to the fact that the Greek **phe** pronounced F, is a serpent letter and represent the phallus and yoni in union. In the mysteries one frequently finds this symbol with the serpent stretched across the circle, or with his head thrust through it. See also **The Lost Language of Symbolism**, Bayley, Vol 1, p.184. Washih, in his **Ancient Alphabets** shows that sometimes whole alphabets were based on one symbol. He lists "Sun" alphabets, "Moon" alphabets, etc. Certainly the serpent as representative of the god of all paganism runs pretty well through ancient and modern alphabets, a fact apparent to anyone who will take the time to study the origin of the letter symbols.

[5] **Religion of the Babylonians**, Sayce, p.283.

[6] See **Aesculapius** in Web. **Unabridged** and pictures of this god in books on Greek-Roman mythology. The same word means "god of healing" and "serpent." The common titles of the Hindu god Siva, ever connected with the serpent, are "destroyer" and "preserver."

[7] The serpent-bull-sungod ever bear this title from the time of Babylon on.

known to the sons of Noah who turned their backs upon God and gave their allegiance to Lucifer at the Tower of Babel. According to the pagan tradition, the serpent's fruit was merely a symbol, as we have already pointed out, of man's first sexual union with woman. And the serpent in the tree promised, "Thou shalt not surely die." This tradition and promise, it would clearly appear, are the origin of the serpent as a symbol of the life-giver and the preserver.

We have already noted that **VV(VAV** or **VIV)** was an ancient Chaldean-Hebrew word for 6 as well **SS(SAS)**, and that the letter V, no matter how it may have been written, is the 6th letter of a whole family of Oriental languages, and stands for the figure 6. It does not seem at all unlikely that the **VIV** of this viper letter may be the root of such words as **vivify**, the root meaning **life**. If this be so, then we have here again a connection between the "life-giving serpent," phallicism, and the pagan tradition of the fall of man.

A still further fact supporting this serpent-life theory is to be found in a number of European languages, which have as their 6th letter the following: Glagolitic, E (est); Russian, E(yest); Croatian, E(est); Spanish, E, (est). Speaking of this 6-E, Iglesian-Janeiro declares: "The **vau** is associated with the letter E, with the planet Venus (the goddess of love and fertility), and with the processes of generation. It is the knowledge of Good and Evil, the universal law." --"**La Arcana de Los Numeros**," p.147. It would appear that the **est** is from the old Latin word **esse**, "to be" or "to live," the latter word being but the spelling for the letter **S** in Webster to this day. Can it be that we have built right into our language, in connection with the 6th letter of the alphabet, confirmation for the creation of man on the 6th day, and a reference to his fall by means of the serpent? It would seem so.

Another support for this idea comes from the widespread use of the title "**Father**, which is applied to the **serpent**, we are told, "on phallic grounds."[1] The kings and priests of Egypt, as we have pointed out, were ever marked with the serpent, the insignia of their god. Like the spiritual leaders of many of the surrounding nations, they called themselves "the mighty bull" and were called "Father" by their devotees.[2] Christ may have been striking at this phallic-serpent title for human beings when He said, "Call no man your father, on earth."[3]

With the dropping out of the sacred stigma as the 6 letter-numeral, the Z

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[1] See notes 20,53, and 53a

[2] **Egyptian Gods**, Shorter, p.109

[3] Matt. 23:9

dropped back into 6th place. Here again we have a hissing serpent letter. The Egyptians represented their 7th letter, Z, by a serpent in striking position very much like our present letter Z.[1] The name of this letter was **Zeuta**, a word which also means "life." The **zeuta** is definitely related to the Greek **zeta** and probably to the Greek **zoe**, "life."

The person who has not observed a connection between ancient religious concepts and the forms, names, and numerical values of some of the letters of the alphabet has not as yet given the matter much study. Each letter of the Sanscrit alphabet, for example, is the name or a title of a god or of an attribute of a god.[2] "The Z was pronounced Zst, serpent," declares Thompson in "**The ABC of Our Alphabet**, p.32. In view of the connection between the first letter of a word and its original hieroglyph, it appears that Thompson has good support for further declaring: "The alphabetical symbols have become the shorthand of the pictures they were in the beginning," id. p. 33.

Dr. Moran suggests that the Hebrew **zayin**, or **Z** (dz) may come from Assyrian **zizanu**, reptiles.[3] If so, this **zst** or 6-7 serpent letter has Babylonian roots, for Babylonian texts speak of the "weapon of seven heads" which their god holds in his hand. This "weapon" is shown on the cylinder seals as a 7-headed serpent and refers to the "evil influence" of the 7 planets which are controlled, according to astrology, by the ruler of the zodiac.

In Egypt the 6th hour of their double-hour system was represented by a serpent and the hour was called "the hour of the Serpent." "**Des Chiffres et Des Lettres**," Paravey, pp.19-21.

Still another symbol lends much interest to our subject. In the Egyptian alphabet the letter S was written in the form of a crosier. This symbol looks very much like the staff or crosier which pagan priests and kings have held in their hand as a symbol of their office and power since the time of Babylon. The amazing part of it is that **this crook is pictured as a serpent** repeatedly on Babylonian seal cylinder,[4] in Egyptian art,[5] in American Indian art (many American Indian priests carried the serpent-crosier exactly like those of the Old

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[1] **Worship of the Serpent**, Deane, p.122

[2] See each letter in **The Practical Sanscrit-English Dictionary**, Apte.

[3] **The Alphabet and the Ancient Calendar Signs**, Moran, p.511

[4] **Id.**,p.163, and throughout the book.

[5] **Gods of the Egyptians**, Budge. In a picture showing the "Sixth hour of the night," the cobra rises from the shepherd's crook.

World),[1] and during the Medieval period. **The staffs of the Church very frequently ended in a serpent head!**[2] We recently photographed an antique serpent-head pastoral staff belonging to a collector in Los Angeles.

But all the serpent crosiers are not antiques. The pastoral staff of the diocese of Albany, N.Y. has a serpent on it, along with the 12 signs of the zodiac and a number of other symbols and pictures intimately connected with ancient pagan mysteries. The number 6 seems to have played an important part in the design of the staff: In the various scenes there are "six buttresses," "sixsides," "six spires," "six pinnacles," "six gold panels," "six gold plaques," "six gables," "six outer pillars," "six plaques," "hexagonal turrets and spires," "three pairs of panels."[3]

Some authorities claim as already pointed out, that the letter **R** (Greek **P**) is development of the staff crook. If so, again we have a connection between the word **R**eptile, the ancient Syrian name for the serpent **R**hod, the Greek name for the letter **R**ho, and possibly even our word **R**od when used in a phallic sense. Some of the early Egyptian symbols for the letters of the alphabet are too indecent to print today, and it is not inconceivable that the Greeks, who had much commerce with the Egyptians, rather thinly disguised one of these Egyptian phallic symbols, by making it vertical instead of horizontal.[4] It would appear that the miniscule form of the Greek, made thus, is of phallic origin. It is often found with two loops instead of one.

Since the Church frankly states that many of her symbols come from paganism, that the staff itself may not be a descendent of the shepherd's crook,[5] we are almost forced to conclude, from the evidence, that the crosier is nothing more than the old Babylonian-Egyptian Sas-Serpent staff carried by ancient priests to honor their god, or to identify themselves as his spokesmen. While we are on this subject, we should mention that the knobs around the edge of many of these staffs represent fire flames and are therefore a symbol of the fiery serpent or lightning bolt (the ancients frequently compared the bolt to a fiery serpent, and sometimes **pictured it as a serpent coming from a**

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[1] **Antiquities of Mexico**, Supaix

[2] **Les Crosses Limousines** (Serpent Croziers), Marquet de Vesselot; **Catalogue of Pastoral Staves**, Watts.

[3] **A Description of the Pastoral Staff Given to the Diocese of Albany**, N.Y., Carter

[4] The letter i or **yod** in the Egyptian hieroglyphic system consists, for example, of a phallus and testes. -- **Hieroglyphic Dictionary** -- Budge. See also discussion under number 10. In Sanscrit the letter **I** is the letters **F** and **S** in union.

[5] **Cath. Ency.**, art. Crosier.

cloud).[1] The staff in the hand of the pagan Pontifex Maximus in Rome, **before** the time of Christ, at times is very clearly a lightning bolt,[2] and is

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[1] **Religion of the Babylonians**, Sayce, p.451. The lightning god's name in ancient Mexico -- or at least one of his names -- **Mixcoatl** means "Cloud Serpent." -- **Mexico Before Cortez**, Thompson, p.154. page 34 of the **Dresden Maya Codex** and a number of other Indian codicies, show the lightning bolt as a serpent. The rain and thunder god -- the prince and power of the air -- is pictured in all ancient mythology as breathing fire, and a multitude of Oriental pictures can be cited in which the heavenly serpent or dragon -- sometimes pictured also as a lion -- is ejecting the lightning belt from his mouth. The Babylonian god Marduk -- considered equally as the thundergod, the sun-god, and the ruler of the zodiac -- is thus described in one text: "Marduk armed himself with a bow, a spear, and a club, and filled himself with fire, and set the lightning before him. . . in . . . one hand he grasped the thunderbolt." -- **Babylonian Life and History**, King, pp.82, 83. When we examine pictures of this thundergod we find that he holds both the pitchfork, or forked bolt, and the serpent staff, or crosier, the two thus being synonymous in meaning. **SAS** is the name of the letter **S**, and **WAW** is the name of the letter **V**. It is noteworthy that in the Gnostic silver inscription translated by Dupont-Sommer in **La Doctrine Gnostique de la Lettre WAW**, the word WAW is written to be read as **SAS** or **VAV**(WAW) equally by anyone acquainted with both the Egyptian and Oriental languages, as the Gnostics most certainly were. The reading would make no difference since both words mean **6**. The ( ) alone, then, is equally a symbol for the **WAW**, the **SAS**, the bolt, 6, and the serpent, all of which are most intimately related. It is a most peculiar coincidence that in Church art we sometimes find standing alone in the open with a worshiper bowing before it. (See such a picture in **Lives of the Saints**, Shea, approved, p.465 edition of 1899). The consecration of a crosier we read in **Picart's Ceremonies** is one of the most solemn rites of the Church. Since the Church itself, as we have already noted, up until recent years frequently retained the old meaning of the crosier by carving it as serpent-headed, we are forced to conclude that any veneration of this symbol is the veneration of the god of this world.

In the Orient the symbol for thunder is a spiral, and the fiery-knobbed staffs in the hands of pagan and church priests represent the lightning bolt coming from the thunder-cloud. This statement is further confirmed by the fact that the staff frequently ends in a serpent's head (See pictures in **Les Crosses Limousines**, Dupont-Sommers, and by the fact that Roman coins inscribed to the **Pontifex Maximus**, at times clearly picture his staff as the lightning bolt coming from the spirai. The weapon in hand of all pagan deities is ever the thunderbolt (See **The Thunder Weapon**, Blinkenborg), and the various ways of picturing this "weapon" which the angry, bellowing god of the sky hurls at man, present a most interesting study into the unity of all pagan deities. Whether the god's weapon is the "sword of light" which the god withdraws "from its dark scabbard" (**Babylonian Life and History**, King, p.114), or the pitchfork, or the "double **ax**" of the thundergod Thor, or the serpent, the god is ever the same, and the worship of this thundering god who controls the bolt, is the worship of Lucifer, the "Light bearer." Man has ever been frightened by the thunderstorm, when the heavens and the earth shake and lightning crashes, and the worship of the god who controls the thunderbolt is perfectly natural by the terrified devotees of any religion which has eliminated worship of the true God from its system.

We now come to a very important point in the understanding of this false religious system. The earthly representatives of the thundergod, from the time of Babylon, **claim power over the bolt and hold it in their hand as an evidence of their authority**. Declares the Assyrian king, Ashurnasirpal, "For two days I thundered over them like the thundergod Adad; I made flames of fire to rain down upon them." (Quoted in **The Thunder Weapon**, Blinkenberg, p.42.) Whether the priest carries a tined fork as in Buddhism (id., p.46), the staff as found in the hand of Pan and a multitude of pagan deities (we have microfilmed scares of these staff-holding gods and priests from all lands and all religions), or the serpent as hold by god and priest since Babylon, the symbolism is the same: the god is the prince and power of the air and the priest, in grasping his weapon, represents himself as his earthly vicar or representative. There is much evidence, or at least many claims in history, that the priests of the religions centering in the worship of the thundergod have actually, through prayers to their god, caused lightning to come down from heaven. The failure of the priests of Baal at the time of Elijah to bring down fire from heaven, did not lessen their continuing ardor in attempting to do what they must have been able to do before. When the same dragon in his final moment of deception causes fire to "come down from heaven" (Rev. 13:13), it appears that he will again be manifesting a power which he has always had as "the author of all destructive storms." In the apostasy, Lucifer is identified with Christ, and it is interesting to find in church art Christ in the sky about to hurl a bolt at His terrified subjects below while Mary tries to distract His attention by baring her breast in a most brazen manner. Such a picture will be found on p.190 of **Alberta da Castello Rosario della Gloriosa Vergine Maria Benotiis**, printed in 1521 and copied by A. B. Cook in his **Zeus, A Study of Ancient Religion**, p.973. Cook calls attention to the fact that both the picture of Christ as the thundergod and Mary as described above are "almost equally pagan." (Cook's masterly and extensive work is highly authorative in showing the transfer from pagan god to "Christian" saint. Published in several volumes by Cambridge University Press from 1914 to 1940, the work is already listed among the rare books.)

[2] A number of these pontifex Maximus coins with heir lightning bolt have been microfilmed.

cognate, therefore, with the devil's pitchfork, pictured by the ancients as a fiery, forked bolt held in the hand of the solar bull-god who "holdeth the lightning bolt in his fists".)[1] Since the "great serpent,"[2] the "prince of the power of the air"[3] and "the author of all destructive storms,"[4] can bring "fire down from heaven"[5] at will, it is understandable that Lucifer should be shown with the pitchfork or bolt in his hand-though the Jesuit Kircher in his **Oedipus Aegyptiacus** pictures him with a staff or "shepherd's crook" instead of the forked bolt[6] - but it is difficult to understand why an earthly priest should carry the same symbol, unless he wished in some way to identify himself with or claim to speak for this deity. In the Orient today the spiral - such as is found on many staffs - is a thunder symbol, denoting "the roll of thunder from which issues a flash of lightning."[7]

The identification of the serpent with 6, the **SAS**, and **WAW** (both words meaning six) explains a number of terms and veiled references used in the mysteries. The Gnostics (from **gnosis**, those "in the know" as to the real meaning hidden behind pagan symbols, numbers, and rituals) identified Christ with the Serpent and used the latter, as we have said, to consecrate their lord's supper.[8] One of their inscriptions speaks of "WAW, Son of God, the great, the strong, the holy of God. Three powers subsist in thee: The great force of the Ocean and the Rulers, the water and the world.... WAW has

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[1] A common designation of Babylonian and later-nation sun-gods.

[2] The "Old Serpent" is the Devil and Satan. Rev. 12:9; 20:2

[3] Eph. 2:2

[4] G.C., p.589-590

[5] Rev. 13:13

[6] This picture will be found in **Oedipus Aegyptiacus** by Kircher, a Jesuit. A number of later scholars discussing symbolism, copy Kircher's picture, though most of them greatly modify the phallic elements of this Pan or "All" god who is shown with his 7 pipes associated with the symbols of the 7 planets.

[7] **Evolution of the Dragon**, Smith, p. 98

[8] **Amulets and Superstitions**, Budge, 203; **Worship of the Serpent**, Deane, p.80. Gnosticism, which became a "universal" religion in that it united elements from the demon worship of Babylonia, Persia, and Egypt with Christianity (**Ency. of Rel.**, Hastings, art. **Gnostics**,) was at first severely condemned by the Church but was later admitted. (Budge, **op. cit.**, p.201. Both King -- **The Gnostics and Their Remains** -- and Mansel -- **The Gnostic Heresies** -- support this statement of Budge's as do numerous other recognized authorities.)

illuminated the window (the bolt?) WAW Son of God-God."[1] No matter by what name devil worshipers call their god, he is still the same old 6-sex-serpent worshiped with placatory rites since the beginning of the apostasy **in all the fear religions**. The cobra, as he coils in his erect position frequently looks almost exactly like our present symbol for 6."[2] The Gnostics ever picture their serpent gods in the 6-coil.[3]

The connection between the serpent and the 6th letter of the alphabet, the V or the S, also removes the veil from such statements as the following: "As the Arabic numeral system of notation, the vowels, and the Tetragrammaton were originally identical, they all contain the same 'great secret,' the revelation of which is forbidden by the author of the Sefer Yetzirah. . . . This secret apparently . . . . is symbolized by the letter V . . .[4] (The secret concerns the **identity of the god being worshiped**.

"The inscription upon the Gnostic gems, CEOY, is probably intended for THEOY, 'for the Arabs yet substitute the s for the th in their pronunciation. (**Gnostics**, p.233; Matter, **Histore Critique du Gnosticism**). In this 's' and the 'th' standing for it, lie all the mysteries of Masonry."--**The Rosicrucians**, Jennings, p.180. The mystery of the **th** disappears when we examine the symbol for this sound as it is used in early manuscripts. The Egyptians called the letter **Thita** and **represented it by a serpent** stretched across a circle, sometimes by a serpent whose body formed not only the circle but also the diameter.[5] The Greeks called the letter **Theta**. -- **Worship of the Serpent**, Deane, pp.118-119. (The serpent stretched across a circle appears also to have represented the zodiacal band encircling the universe. The path of the planets is serpentine through the zodiac -- hence their name **planet**, or **Wanderer** -- and the planets are pictured in astrological books as serpents

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[1] **La Doctrine Gnostique do la Lettre WAW**, Dupont Sumners, quoting from a Gnostic silver inscription.

[2] See pictures of cobras in **Reptiles of the World**, Ditmar. One of the most usual pictures of the Gnostic god Abraxas is as a serpent in a perfect 6 coil. **Antiquity Explained**, Montfaucon. This symbol for the WAW or 6-god was used by the Gnostics, it appears, long before it was adopted by the Western world. The evidence appears beyond question that the Gnostic "Son of God-God" whom they called the **WAW** is the same old **S**, Z, **6** serpent god worshiped since the time of Babylon as "the incarnation of wickedness and guile," the evil one who in the guise of the serpent appeared in the tree in Eden. In a very real sense, the sacred 111 and the sacred 666 of the mystic "seal of the sun" identifies the bull and the serpent with the trinity of paganism, with all three of its members. (See discussion of the solar seal to follow.)

[3] See examples in **Antiquity Explained**, Montfaucon.

[4] **The Origin of Letters and Numerals**, Mordell, pp. 32,33

[5] Microfilmed from an early astrological work.

crawling through the zodiac, (109) or as one serpent with 7 heads.[1] In astrology the 7 planets were ever thought to decree misfortune for mankind, and are called evil serpents and demons in Babylonian texts.[2] But more on this later.)

"Of such magic character are the letter 'S' and 'Z' and all their compounds because this originally single **sound**(the hiss of the serpent) or letter 'S-Z' or 'Z-S', came into the world representing its sinful side . . . . A general display of the 'Esses' (S.S.) and the 'Zeds' (Z.Z.), and their involutions, combinations and sounds in all languages, would result in the persuasion of their **serpentine** origin." Jennings, **op. cit.**, p.340-344. "The serpent was the Egyptian hieroglyph for the letters **S** and **Z**."[3] One French Gnostic work declares "There is a 6 in the shin."

This powerful symbol the Hebrew **shin**, the letter S, also, is full of secret important meanings. It will be remarked as the symbol or figure assigned to the formal zodiacs of all countries. . . . " -- id., p.58. This is a very meaningful statement. What additional "secret important meanings" are concealed in the S-6-Serpent letter **Shin**? We shall have our answer to this question when we have finished with our study of the numbers sacred to sun and serpent worship and to the zodiac, the numbers 6, 36, 111, and 666 -- numbers which according to Budge and other authorities have been sacred **since the time of Babylon**.[4] And before we have finished, we shall see why the Revelator uses the number 666 in connection with the apostasy and the worship of the beast.

Here and there throughout the mysteries one finds references to the sacred **shin**, and he finds it tucked unobtrusively as a mystic symbol in religious art. Each of the sacred "footprints of Buddha" (one of the multitudinous names for the sun-god) has its picture of the sun with the shin beside it.[5] The intimate connection between the worship of the sun, the worship of sex, and the worship of the serpent (some authorities say the three are identical and cannot

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[1] See discussion of the sacred 7, to follow.

[2] **Religion of the Babylonians**, Sayce; **Chaldean Magic and Sorcery**, Lenormant.

[3] **A B C of Our Alphabet**, Thompson, p.26.

[4] **Amulets and Superstitions**, Budge, "Magic Squares."

[5] Microfilmed copy of "footprints." According to the Hindus, the V, U, or O marking on the cobra's hood is the "footprint of Krishna." -- **Dictionary of Superstition**, Bonnerjea art. Cobra.

be separated)[1] and the connection of this **Sun-Sex-Serpent** with the sacred **shin** or letter **S** throughout the mysteries adds new light to Paul's statement that the things which the Gentiles sacrifice, they sacrifice unto devils and not unto God.[2]

Though we have never been able to find any other letters than **V**, **U**, and **O** on the cobra's hood, in Hindu art the letter S is frequently placed on the hood. The serpents thus marked are usually placed in pairs, sometimes on either side of a sun. Since SS even in Sanscrit, the sacred language of the ancient Hindu priesthood, is the word SAS, 6, it would appear that we have embodied in this symbol **the very kernel of pagan idolatry**. The serpent ever hangs from the sun in Babylonian, Egyptian, and Persian art, and the mystery of the WAW or the S is the mystery of iniquity, the secret worship of the serpent-tempter of the Garden of Eden.

Throughout the world, the words **serpent** and **dragon** are used interchangeably. In the Chinese astrological system, the Dragon "**Ruler of Jade**," the supreme god, is associated with the **7 stars** of the Big Bear as the ruler of the North the kingdom of cold, darkness, and death. On Chinese divining and astrological boards, this Big Bear god-of-the North is shown with **6 paws**. -- **The Alphabet and the Ancient Calendar Signs**, Astrological Elements in the Origin of the Alphabet. Hugh A. Moran, Ph. D., Columbia University, Pacific Books, Palo Alto, 1953, p.23. "We would like to know then," says the author, "what the bear is doing with six paws." (**loc. cit.**) Perhaps we can answer the author's unanswered question. Associated with this **6-pawed** dragon-bear is the serpent. The Chinese name for the astrological serpent is

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[1] "The close relationship, if not absolute identity among the early races of man between Solar, Phallic and serpent worship was most striking; so marked indeed as to indicate that they are all forms of a single worship." The **Evil Eye**, Park, p.51. See also Sex and **Sex Worship**, Wall. The phallus on many Oriental dragons is pictured as a serpent. -- **Seal Cylinders of Western Asia**, Ward, pp.199,372; **Amulets and Superstitions**, Budge, p.110. After talking with hundreds of Eastern priests, Dr. Donaldson came to the conclusion that "the serpent has always a phallic significance." -- Quoted in **Serpent Worship**, Wake, p.3. The elephant, the **bull** god of the Orient, is considered as synonymous with the serpent. -- **Computation of the Number 666**, Nesbet, p. 338. The motto of the pharaohs of Egypt was "The Serpent stands erect" (Once Primeval Language, p.143, quoted in Computation of the Number 666, p.55). This statement is of course in direct defiance to the statement of God that the serpent was to crawl on his belly, but it does throw considerable light on the reason the serpent is ever found erect on the pharaoh's crown and why he so frequently calls himself "The Mighty Bull and Father." -- **Egyptian Gods**, Shorter, p.109; **Religious Life Among the Ancient Egyptians**, Petrie, pp.47,50. Throughout the mysteries we find constantly a serpent coiled around or on top of a pillar. "The serpent entwined around a rod or pillar represents the lignam erect under the influence of sexual passion." -- **Sex and Sex Worship**, Wall, p. 534. "The serpent is the symbol of the male principle" in Africa to this day. -- **The Ban of the Bori**, Trearme, p.408. Here again we have the reason why the serpent and serpent gods are ever called Father and why the Shamans address the devil -- that "Old Serpent" of the Garden -- in their prayers as Father. -- **Cult of the Peacock Angel**, Empson, p.72. We have noted scores of instances in the religious texts of Babylon, Egypt, Persia, Greece, ancient Rome, and later pagan religions in which the priests who, ever claim to be the earthly representative of the god they worship, have the title of Father.

[2] 1 Cor. 10:20

SSU, a word not too far removed from the Chaldean-Hebrew **SS, SAS**, the word of 6. In Chinese, **SSU** means not only serpent, it also means "**vulva**" **(feminine phallic)** and "private, selfish, male." id.,pp.25,31.

Though Dr. Moran makes no connection between these facts and the story of the fall of man, the persistent pagan tradition that the fall had to do with morals and that it was engineered by the serpent on the 6th day, the day Adam, Eve, and the serpent -- as well as the other animals -- were created, seems to be in evidence here. But this is not all. The Chinese name for the 6th Lunar station means **wall** (the "wall" separating Adam and Eve from the Garden and the Tree of Life?). The word is composed of characters which when broken down mean "**punish, a prince**, and **mouth**, signifying 'to speak.'" It has a cognate symbol meaning "dragon, origin, pregnant." id.p.51.

Though again Dr. Moran makes no connection between these facts and the supposed happenings of the 6th day, he does call attention to the fact that the 6th letter of the Hebrew-Chaldean alphabet, the **WAW**, is **copulative**, being used for AND. When we look up the word **copula** and its roots in Webster, we find that it means "to join together," sexual union," "coition." It seems by far more than chance that the 6th letter of the alphabet should be so persistently connected with the serpent in all languages and that pagan traditions connected with the fall should ever be connected with the number 6. Another character associated with the 6th Chinese Lunar station is the **HOW**, a word meaning to copulate. id.loc.cit.

We have already pointed out that in ancient religious art, the fertilizing sun-god, "the heavenly bull" and his earthly incarnations or vicars ever hold the serpent-**sas**-bolt-staff in their hand as a symbol of their power and authority.[1] From earliest times this god and his representatives have interchangeably held the pitchfork as well as the serpent staff. Moran calls attention to the fact that the old form of the WAW (or 6) "is a fork"[2] We note that in ancient mythology when the "heavenly dragon" or serpent speaks (thunders) from the sky, the emission of the bolt is ever represented by the projecting of the tongue, usually forked. In Egyptian religious art, the voice of the serpent deity is presented by a series of V's or Y's coming from his mouth. According to Moran and many other scholars, our letters **U** and **Y** are descended from the

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[1] See **Moor's Hindu Pantheon** or almost any book picturing the serpent gods of India. On each side of the inflated hood we also frequently find the letters SS. This, we have noted, is the ancient Chaldean, Hebrew, and Sanscrit spelling for **Sas** or **shash**, the word for 6 in all three of these languages, as well as the Egyptian language. In the books of the secret societies -- take **the Rosicrucians** by Jennings for example -- we find frequent reference to a mystic meaning of the letters SS. The mystic meaning seems clear enough -- **SAS, Six Sex, Sun, Serpent,** and **Satan.**

[2] op. cit.

Hebrew-Chaldean forked **WAW**, the **Y** apparently being nothing more than a representation of the serpent's tongue. When we find in Gnostic inscriptions and on Church altars mystic monograms showing SSS, YYY, VVV, FFF, ZZZ, when we find many mystic uses of the letter **W**(though by name a double V -- or U -- or two V's) these two V's when joined make a third V inverted.[1] We have reason to suspect 666 is being concealed. An understanding of the serpent letters (see the letters F, U, V, W, and Y in Funk and Wagnalls **New Standard Encyclopedia**) and their connection with the number 6 will unlock many of the mysterious meanings of Gnostic seals and church monograms, meanings which the church everywhere frankly states have come to her from paganism.[2]

Hindus, Buddhists, and churchmen alike greatly revere the "mystic M" and especially the double M(p.12) or "monogram of Mary.[3] The letter M we note has the same double, or more properly speaking, the triple V of the letter W, the one being but the other inverted. The mystery begins to deepen when we find the symbol M, widely used as a symbol for S "being but a sigma (Greek S) on its side,[4] and it deepens still more when we find that the double M monogram conceals AVM the sacred word connected with the rites of serpent worship among the Hindus, the Buddhists, the ancient Egyptians, and modern secret societies.[5] The Hindus place the letters AUM in the serpent with his tail in his mouth, a symbol meaning, they tell us, the circuit of the zodiac, immortality or unending time and the union of the sexes.[6] Gnostics placed SSS and other 6-letters in this same circular serpent. Gnostics, in their inscriptions, use A and V interchangeably, often failing to put the crossbar in the A.[7] It appears that our A, the 1 or "God 1" of paganism, may be in its form little more than an inverted V, the symbol of the serpent. We find, for

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[1] The secret societies also use these letters in their monograms.

[2] See Note 21.

[3] This monogram will be found frequently in Church art. Why the double M?

[4] **The Aryan Origin of the Alphabet**, Waddell, pp.44,45.

[5] The monogram occurs frequently in pictures of the Virgin Mary. The Masons write whole books on the mystic meaning of AUM, and Buddhists and Hindus use it as an ejaculation in their prayers.

[6] Frontispiece, **Moor's Hindu Pantheon**.

[7] See examples in Montfaucon's **Antiquity Explained**.

instance, the god Abraxas spelled VBPACAS in Gnostic inscriptions.[1] Medieval churchmen decorated their books with the tail-in mouth serpent.[2] The apostasy consists of a big family of religions, all having essentially the same tenets and using essentially the same symbols. If the church drinks from pagan fountains, as she frankly admits she does, then we may have three serpent letters in the AUM and in the "mystic monogram of Mary.[3] We will not insist on this point.

For further information on the significance of Six, see Appendix "Symbols And Names For The Number 6." and "Mysteries Connected With The Number 6."

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[1] id. The letters in the copy are unclear.

[2] We have microfilmed several such examples.

[3] See **Pictorial Lives of the Saints**, John G. Shea, Benziger Bros., 1899, p.390 for an example of the double M monogram.

Chapter 11

THE NUMBER SEVEN

Coming more specifically to the pagan use of the number 7 as a sacred number, we pick up the trail definitely at Babylon, where astrology taught that the fate of mankind was ever decided by the position of the 7 planets in the various houses of the zodiac. In order to properly understand this subject, we must know the general nature of the Babylonian astrological scheme, a system of worship based upon the placation of the 7 demon-gods which Babylon and her successors taught decreed all the evils which come on mankind.[1] The zodiac is a narrow band about, 18° wide making a complete circuit of the sky around the earth. The 7 planets travel through this band at varying speeds -- the moon makes the complete circuit once each month, Mercury once each 88 days, Venus 224 days, the Sun -- at least so it appeared to the ancients -- 365 days, Mars 687 days, Jupiter almost 12 years, and Saturn, Old Father Time, Chronos, or whatever you wish to call him is the slowest of all, taking about 29.5 years to make the trip. Many have been puzzled over the Babylonian planetary lists in which the Sun is the central "planet" in the list instead of at the beginning as in the days of the week. The reason for the Babylonian arrangement lies in the order in which each completes its circuit, for we note that Babylonian lists follow the same order just given.

The zodiacal band itself was divided into 12 houses, one for each month of the year, and each house was divided into three rooms, making 36 rooms in all, one for each 10 of the zodiacal circle.[2] The zodiac was thus a "heavenly

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[1] **Religion of the Babylonians**, Sayce; **Astrology and Religion Among the Greeks and Romans**, Cumont; **Astronomy of the Ancients**, Lewis. The 7 planets bore the title "the face-deciding gods." -- **The Religion of Babylonia and Assyria**, Jastrow, pp.570,620.

[2] "He(Anu) made excellent the mansions of the gods. . . He arranged the year according to the bounds that he defined. For each of the 12 months, he fixed constellations of a three-fold nature, from the day when the year comes forth until its close." -- **Eridanus**, Robert Brown, quoted from **Astrology**, Ellen McCaffery, pp.28,29. "Worship was . . . . bestowed on all the constellations of the firmament, as the revealers of the will of heaven, and in particular on the twelve signs of the zodiac, and the thirty-six decans, which were also called the Counsellor Gods." -- Cumont, **op. cit.**, p. 33. "Each sign of the zodiac was divided into three decans. . . and a god was imagined for cash of these thirty-six compartments of the heaven." id.p.118. "In heaven every god has a distinct district, a **temenes**, a **templum**, beneath his sway, and in like manner he has a corresponding district on earth in which is his temple. Over this earthly district there is a king, appointed by the god, and in him the god is incarnated." Winckler declares that the ancient Orient had divisions, with a separate Baal in each. -- **The Religion of**

clock" which measured out the months and seasons of the year, and there can be little doubt that our 12-hour clock face is based upon the 12-house zodiac.[1]

The entire remainder of the sky outside of the zodiacal band was divided into 36 constellations, 15 on the South side and 21 on the North side, and the god of each constellation was appointed to rule over one of the 36 rooms of the zodiac.[2] Thus we see that every star in the sky, each considered as a god and the abode of departed spirits, was included in a constellation over whom was appointed a god who ruled over a zodiacal room. Each zodiacal "house" god thus had 3 "room" gods under him. The 12 house gods each ruled over a month of the year, and the 7 planetary gods regulated, according to astrology, the affairs of mankind by their relative positions in the various rooms of the zodiac. Over them all ruled the Sungod, who was considered the central fire from which each had sprung, all the gods of the sky being but emanations, in the Babylonian scheme, of the sun, the "God 1" or "heavenly bull" which we have already discussed.[3]

Since the zodiacal circle reaches completely around the earth, it follows that 6 of the zodiacal house gods belong to the upper sky or light part of the day, and 6 belong to the underworld or dark part of the day. The six gods of the day were therefore associated with light, life, and the good things of man's existence, while the 6 belonging to the underworld were associated with darkness, death, and the misfortunes of mankind. The former of course being considered masculine and the latter feminine, though every god in the Babylonian scheme appears to have been both good and evil, the duality ever being in evidence.[4]

The 7 planets were assigned to rule over the 7 days of the week, the sun or most important god receiving the first day, the moon the second day, and so on up to Saturn who received the last or seventh day of the week. Those who think that Babylon has little influence in our day might do well to remember that our present day names have descended to us straight from Babylon, with

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Babylonia and Assyria, Rogers, p.215.

[1] **History of Babylonia and Assyria**, Winckler, p.144

[2] **The Stars in Myth and Fact**, Scott, pp.64,65

[3] **The Religion of the Babylonians**, Sayce

[4] Not only were they considered both good and evil, they changed their sex according to their position in relation to the sun.

the same planet for each as assigned anciently, though of course the actual names of the planets vary in the different languages of the world.[1]

The main proof for the astrological influence upon mankind seem to have centered in the fact that the moon has its monthly "periods," which were thought to regulate the fertility cycle of human beings.[2] Astrologers carefully consulted their charts at the birth of every child, not only to ascertain the house and room in which he was born, but they also carefully recorded the hour and minute of his birth in order to decide which of the 7 planets was to control his life.[3]

The 7 planets were assigned also to rule over the 12 months of the year, and by an elaborate system the astrologer could tell which planet was ruling at the given moment of a child's birth. Every individual was thus marked at birth as being a "Mars" type, a "Saturn" type, etc., and from there on out his fate, his fortune or misfortune, his health or sickness, his fertility or sterility, were all controlled for him by the stars. Astrologers kept track of all the happenings on the earth, whether storm, flood, earthquake, destructive fires, lightning strikes, ship sinkings, disease, births, and deaths and compiled elaborate tables in order to predict the future from the past.[4] All forms of prognostication seem to have been directly based upon astrology, each person was a planetary type, the proponents of palmistry looked for -- and still do in the present systems -- the markings in the seven planetary regions of the palm; the phrenologists, meanwhile, were examining the bumps on the head to ascertain which bumps were prominent in which planetary regions. The physiognomists, meanwhile, read character by the planetary bumps on the face, and old books are still found showing the planets assigned to each. Those who read tea leaves, the entrails of animals, the flight of birds, or even the buzzing of the bees seem ever to have used astrology in interpreting their findings.[5] If anyone thinks that astrology has not had a continuous and well-nigh all powerful influence since the time of Babylon, he should examine the art and architecture, the

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[1] "Thus the names of the planets which we employ today are an English translation of a Latin translation of a Greek translation of a Babylonian nomenclature." -- Astrology and Religion Among the Greeks and Romans, Cumont, p.46.

[2] This is undoubtedly one of the chief reasons the moon became the chief emblem of the Magna Mater or "Great Mother," worshiped through all paganism.

[3] Cumont, op. cit.

[4] Id.

[5] Glancing through almost any popular book on fortune telling will reveal the vital role that astrology seems to play in almost every system.

literature and religious rituals, the symbols and vestments of all peoples. Though all, as we have said, have not believed in astrology as a controlling factor, the gods of astrology appear to have become the gods of the entire pagan world. The idols, images, and symbols revered by the devotees may have been considered by the ignorant as actual gods, but it has ever been the teaching of learned pagan doctors that these are but representations of the gods of the sky.[1] And chief among these representations are ever found the **7 planets which were pictured by astrology as serpents** crawling back and forth through the zodiacal band, since the rotation of the planets around the sun makes their path appear to be serpentine.[2]

These 7 evil gods were Jupiter, whom the Babylonians called Marduk; Mercury, Nabu; Mars, Nergal; Sun, Shamash (though each of the planetary names is at times applied to the sun were "flesh of his flesh"),[3] Moon, Sin; Saturn, Ninib; Venus, Ishtar.[4] Each had his sacred metal, his sacred color, his sacred animal, his sacred bird, and his sacred tree, and this symbolism runs throughout all paganism.[5] Our present day names are merely the Anglo-Saxon names for these same gods, who took over the "rulership" of the days in the following order: Sun, Sunday; Moon, Monday; Mars, (Tuesco) Tuesday; Mercury, (Woden) Wednesday; Jupiter (Thor) Thursday; Venus, (Frea, whom the Latins called Virgo, the "Virgin"), Friday; Saturn, Saturday.

Another way of picturing these seven evil-decreeing planetary gods was as a "giant serpent of the sky whose seven heads are yoked on his seven necks,[6] according to Babylonian texts. The central head represented the sun -- the "God 1 or god of the hoofs, horns, tail, and lightning bolt of all paganism -- and all the other planets and stars of the sky were considered as emanations of this central and all-controlling deity.[7] **Over and over again we read in Babylonian texts that these gods were evil, that they know no mercy nor**

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[1] See discussion under "God 1."

[2] They are thus represented, for example, in The Straggling Astrologer.

[3] Sayce, Religion of the Babylonians.

[4] Cumont, op. cit.

[5] same as above 145

[6] Sayce, op. cit., pp. 481, 482

[7] See notes under "God 1."

kindness. Almost the whole of Chaldean magic and religion, we are told, centered around the placation of these 7 evil deities.[1]

Some of the titles borne by this "great serpent of seven heads" throw much light upon pagan gods in general and upon Biblical statements that all the gods of paganism are but representative of evil spirits or Lucifer.[2] The god

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[1] Chaldean Magic and Sorcery, Lenormant

[2] Acts 19:27. In Babylon the mother deity was called "Mother-great-serpent of Heaven." -- Mythology of All Races, Arch. Inst. of Am., Vol. 5,p.78. The serpent was also consecrated to Marduk, "Father of the gods." -- Babylonian Life and History, King, p.104. In Egypt the great mother deity Isis as well as Serapis has a serpent body.--Zeus, Cook, p.360. In Egyptian mythology the serpent goddess Ops married the Sun and became the parents of all the gods. -- Worship of the Serpent, Deane, p.361. Ops became a leading goddess of Greece and Rome. -- Web. Unabridged, art. Ops. The Egyptian god Cneph was identified with the circle of the zodiac and was represented by a serpent with a circle or "the egg of the universe" in his mouth. His hieroglyph was a serpent stretched across a circle, a symbol later stylized into Theta.--Worship of the Serpent, Deane, p.118. Another name for Cneph was Can-oph, (A Mythological, Etymological and Historical Dictionary, Holwell, p.304), a word which consists of the ancient Sumerian Can, serpent, plus Oph, serpent. The Egyptians called this "Serpent-Serpent" god "the architect of the universe" (Deane, op.cit., p.118), a title which appears to have survived in the Masonic title for their deity "Grand Architect of the Universe," which they usually abbreviate into G.A.O.T.U. The identity becomes still more certain when we find masonic writers everywhere admitting that their religions system comes from Babylon and Egypt. -- Encyclopedia of Freemasonry, Mackey; The Traditions, Origin, and Early History of Freemasonry, Pierson. Egyptian temples were sometimes called "the house of the snake god" and frequent mention is made of the "Holy Serpent." -- Signs and Symbols of Primordian Man, Churchward, p.361.

Speaking of Persia, Eusebius tells us, "They all worshiped the first principles under the form of serpents, having dedicated to them temples in which they performed sacrifices. . . esteeming them the greatest of gods, and governors of the universe." -- Praep. Evang., i., 42, quoted in Deane, op. cit., p.47. This may account for the fact that every Persian name ended with the serpent letter S. -- Herodotus, trans. by Rawlinson.

Almost everywhere one looks in Egyptian art, one sees the sun encircled by the serpent or the sun atop the serpent's head. The Greek symbol for deity was the serpent hanging from the sun exactly as pictured in Egypt. The Brahmins of India and the Chinese use the same symbol with the same meaning. -- id. pp.54,55. Both the Greeks and the Romans built temples to serpent gods and kept serpents in them.--The Temples and Rituals of Asklepios -- Caton. The Greek-Roman god Apollo "was first worshiped at Delphi under the symbol of a serpent," according to an early writer quoted by Deane, op. cit., p.197. Jupiter, the "day-father" is pictured surrounded by a serpent and marked by the signs of the zodiac.--Des Couleurs Symboliques, Portal, p.123. The public assemblies at Delphi were called Pythia, so-called because they were dedicated to the worship of the serpent. Deane, op. cit., p. 198. According to Justin Martyr, the serpent was the symbol of nearly all the Greek Roman gods, -- Apol., I, 60.

Worship of the serpent is a prominent feature of both Buddhism and Hinduism, and the leading gods of both systems are frequently shown encircled or canopied by serpents. -- Shrines of a Thousand Buddhas, Tucci; Moer's Hindu Pantheon. Harpocrates, worshiped both in Egypt and by the Gnostics, was symbolized by a serpent. -- Antiquity Explained, Montfaucon, Vol. 2, p.191. Serpent worship was prominent in Palestine, and the word Beth-shan appears to mean "Temple of the Serpent-God" -- The River Jordan, Glueck, p.188.

The Maya Indians claimed to be "people of the serpent," claiming descent from Kulkulcan. -- The Lost Empires of the Aztecs and Mayas, Willard, p.27 ("Kulkulcan" means "feathered serpent" the same as the Aztec Quotznicoati-Glories of the Maya, Gann, p.139) They worshiped also Itzama as their god and founder, a god who also bore the title "Lakin-chan" (or can) "serpent of the east." Willard, op. cit.,p.40. A Maya ruler at the time of the Spanish conquest was named Na-Chan-Chan, a word meaning "serpent of the heavens." id.p.71. The Mayas in their writings referred to the Catholic bishop as "ahua-can, the king of serpents, or the wisest priest, thus conferring upon him their highest honorary title." id.p.157.

The chief deity of the Aztecs was Quetzalcoatl, "the feathered serpent," pictured on their temple walls with dragon or serpent face surrounded by a sun-halo of feathers. -- Mexico Before Cortez, Thompson. A study of the religion of the American Indians reveals that everywhere they claimed to be "sons of the sun" while worshiping the serpent. And Egyptian texts declare, "the feather is the ray of the sun," and we find pictures of sungods and their earthly representatives with a halo of sun-feathers around their face from the time of Babylon on, looking for all the world like an American Indian chief. The American Indians considered feathers as symbols of the sun's rays, and the feather workers of Mexico were one of the richest and most influential classes. They had "seven patron gods" (Thompson, op. cit., p.91), probably representative of the 7 planets. Feathers were required in Babylonian rituals (Rel. Bab., Sayce, p.539(. Quetzalcoatl, is therefore, the same old solar-serpent worshiped in Babylon, Egypt, and the rest of the world. In Mexico the robe of the mother of the gods was pictured as interwoven of

behind **all** false gods and the god "whom all the world worships. These "seven evil gods are specifically referred to in Babylonian texts as the "Thronebearers of the gods," "Thronebearers of the goddess of Hades," "Messengers of Anu their king" (**Anu** is variously considered as the sun, as the heavens deified, and as the "father" god behind all the other gods), "Messengers of the Pest-demon," "**Messengers of the Plague-demon**," and "Seven evil consuming spirits."[1] With the titles before us, it is small wonder that the Revelator identifies the 7-headed dragon which he saw in the heavens with "that old Serpent, the Devil."[2]

It is interesting to note that the Revelator saw a 7-headed dragon not only in the skies but also upon the earth.[3] One Babylonian text speaking of these "Seven evil gods," and "Seven evil consuming spirits" thus: "In heaven are they seven, in earth are they seven!"[4] It would appear that these 7 thronebearers of the other pagan deities had their representatives, or representations on the earth. Let us examine the evidence:

The Babylonians built their temple towers in 7 steps and dedicated each step or setback to one of the 7 planets.[5] We further read that "Anu prepared the seven mansions of the great gods; he fixed the stars, even the twin stars to correspond to them; he ordained the year, appointing the signs of the zodiac over it; for each of the twelve months he fixed three stars (other texts say three **constellations**, from the day when the year issues forth to the close."[6]

The human body was associated with the 7 planets and we find mention of

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snakes. -- Ency. Americana, art. Nature Worship. The author of this article further declares, "Everywhere the serpent drags its tortuous length through the habitat of the nature gods."

LET NO ONE MISTAKE THE FACT THAT ANY VENERATION OF THE NUMBERS, SYMBOLS, RITUALS, AND DOCTRINES OF PAGANISM IS NOTHING MORE THAN DEVIL WORSHIP. There never has been nor will there ever be any compromise between the worship of God and the worship of Satan. "No man can serve two masters," and the world's two religions are as far apart as the poles.

[1] Sayce and Lenormant give these titles.

[2] Rev. 12:9

[3] Rev. 12:3; 17:3

[4] Rel. of Babylon-Sayce, p.454. Another text declares of these 7 gods: "The messengers of the plague-demon are they!. . . (they are) the seven gods of the wide spread heaven, the seven gods of the broad earth, the seven gods confederated together . . . . Seven evil gods are they." id., loc. cit.

[5] Herodotus, Rawlinson trans., p.

[6] Sayce, op. cit., p.389

the "7 gates of the body,"[1] just as the Macropropos above was supposed to have seven gates or openings through which the soul passed in its journey from planet to planet.[2] The secret societies use a skull to symbolize the 7 planets, because they tell us, of its 7 openings (ears, eyes, mouth, nose, and spinal chord.)[3]

If the Babylonians did not consider the journey of the initiate up through the 7 planetary stages of the temple as a type of the "immortal soul's journey" through these same planets or "seven heavens" toward the abode of the blessed, at least those who followed them had this idea. We find the concept in Egypt, Greece, Rome, India, and very pronounced in the religion of the secret societies, all of whom have the candidate ascending by 7 steps.[4]

The Medes built the city of Agbana in 7 circles, one within the other, coating each of the walls with the same sacred colors assigned to the 7 planets in Babylon.[5] Angro-Mainjust, the Persian sun-god of night or lord of the underworld is accompanied by 6 arch-demons, and Persia's seven demon gods have names closely resembling the Babylonian planetary names.[6] Mithraism, that form of Babylonian demon worship which passed through Persia before it became **the official religion of Rome** about the time of Christ,[7] had seven degrees of initiations.[8] On the 6th the candidate received

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[1] Medieval Number Symbolism, Hopper, p.62

[2] The Kabalah Unveiled, Mathers. The concept of the "seven heavens" or 7 mansions through which the soul passes on its way to paradise runs all through paganism and the Medieval church.

[3] Microfilmed reference temporally misplaced.

[4] Morals and Dogma, Pike, pp.10,11. "The ladder, with its seven rounds, was a symbol referring to this ascent (the ascent of the soul at death through the same path of its descent at birth) through the spheres of the seven planets . . . (at each stage) was a gate, and at the summit an eighth one, that of the fixed stars. . . . The candidate went through the seven stages of initiation, passing through many fearful trials -- and of these the high ladder with seven rounds or steps was the symbol." In all the secret societies, we should add, it appears that initiation was ever a mock death dealing with the destiny of the "immortal soul." The priests ever carried the "keys" to these gates, claiming power ever the ascending soul.

[5] Herodotus, Rawlinson's trans. p.39. In the Babylonian temple "the seven stages represented the Seven Spheres, in which moved according to ancient Chaldean astronomy) the seven planets." Each planet stage had its sacred color. -- Seven Great Monarchies, Rawlinson, Vol. 2, p.191.

[6] Religions of the World, Clemen, p. 147. We should also point out that in Egypt the great serpent Nau is called the "Bull of the gods," and has "seven heads on his seven necks." Another god, Nau-shesma, has seven serpent heads, -- The Gods of Egyptians, Budge, Vol. 1, pp.267,268.

[7] Mysteries of Mithra, Cumont, p.89

[8] Id., p.152.

the title of Sun, on the 7th he received the title of **Father**, and the head of the entire system was called the "Father of Fathers."[1] Of this astrological religion we read:

There was a "close rapprochement between the Babylonian and the Persian cults. . . . When we find the busts of the sun and moon and the circle of the zodiac standing features in Mithraic monuments, we can have no doubt as to the ultimate source of this element . . . . The body of doctrine . . . . also took place in the Farther East. The doctrine of the destiny of the individual soul, and . . . the results which flowed from such doctrine were worked out in detail on the banks of the Euphrates.[2]

Greece: The whole realm of Greek mythology around which here religion was centered is intimately bound out with astrology and the worship of the sun, moon and stars.[3] Hercules represented the sun[4] and each of the other planets had its deity name. Hydra was often pictured as a 7-headed dragon.[5]

The Gnostics were a Greek sect and an examination of their amulets and other remains shows how minutely the worship of the dragon was still being carried on in their day. Since at the time of Christ, the religion of Greece and Rome were fused into one, we cannot discuss the one without discussing the other.

Rome: Rome joined the procession of the nations doing honor to Babylon's seven planetary deities, gathering up all the threads of demon worship and weaving them into a fabric that became the state religion. The seven pipes of **Pan**, the Greek-Roman **all** god, the god who with his hoofs, horns and tail, represented by his name the concept of all gods in one -- the 7 pipes represented the 7 planets.[6] We find that each of the famous 7 hills of Rome had on it a temple dedicated to some deity and that at least some of these

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[1] id, p.152-155.

[2] Ency. of Rel., art. Mithraism.

[3] Picart's ceremonies, vol. 4, pp-160-173. Astronomy of the Ancients, Lewis, p.314.

[4] The Stars in Myth and Fact, Scott, pp. 254-256.

[5] Dictionary of Superstition and Mythology, Bonnerjea, art. Hydra.

[6] Oedipus Aegyptiacus, Kircher. Pan was the all-god (all gods represented by one deity). Pan was represented as a god of hoofs, horns, and a tail. "Pan represents the Universe." - Heathen Mythology, Dwight, p.23.

hills bore **planetary names in their early history.**[1] In some of the pagan festivals the devotees journeyed from temple to temple,[2] and there can be little doubt that in these journeys the Romans were following the same pattern as that followed by the worshippers of the 7-planetary dragon of Babylon when they ascended through their 7 temple stages. All scholars seem to agree that the crown of 7 rays, found so frequently on Greek, Roman, and Gnostic gods, represents the 7 planets.[3]

It is interesting to note that when Constantine, an ardent votary of the sun, moved his capital from the seven-hilled city of Rome he sought out a site which should, like Rome, have 7 hills.[4] He found this site in the ancient seven hilled city of Byzantium, renaming the city after himself and erecting on the main street of the city a statue of himself in the guise of Apollo, crowned by a seven-rayed halo.[5] We have already pointed out that the Mithraic cult was intimately associated with astrology, the zodiac, and the seven planetary deities and that Mithraism became the official religion of Rome.

It is indeed worthy of note that John the Revelator declares that the seven heads on which the fallen church was to sit are seven hills or mountains and that both branches of Catholicism, the Eastern and Western Churches, should each be ruled or directed from cities founded on seven hills.[6] The doctrines of the two branches of the great mother church are essentially the same and the pope of Rome has from the beginning claimed jurisdiction over both Eastern and Western Catholicism.

The Orient: In the Orient today there are multitudinous proofs that the seven-headed dragon has ever been the chief deity. In the ruins of Angkor, Cambodia, there are found to this day giant seven-headed stone serpents, some of them with bodies hundreds of feet long and completely surrounding the temples.[7] Hammerton tells us that here "Brahmanic and Buddhist ideals

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[1] So far, we have found the ancient planetary names of only three of these hills, but that all of them were named after the planets is almost certain.

[2] Reference misplaced.

[3] Antiquity Explained, Montfaucon and many others.

[4] Wonders of the Past, Hammerton, p.954.

[5] id., loc., cit.

[6] Rev. 17:9. The following verse seems to indicate that the 7 heads or mountains have more than one meaning.

[7] See pictures in Hammerton, op. cit.

are preserved side by side. . . . Everywhere lifted above the vegetation you meet the cobra's cowl, the sacred seven-headed Naga, its fan-shaped hood erect, the genius of Angkor. Sometimes if forms an immense horizontal balustrade supported by squat archers, its head the newel; or it rises life-like from the center of a tank. Rows of them guard the terraces and causeways of Angkor and figure on the friezes."[1]

But Angkor is not an isolated instance of a city devoted to the worship of Lucifer in this form. **Juggernaut**, the most famous god of India, is frequently represented as a seven-headed demon-dragon.[2] His images sometimes have horns, and are "as ugly as can be conceived,[3] showing unmistakable demon connections. One of his titles is "Lord of the world."[4]

The Smithsonian Institute of Washington, D.C., has an image of Krishna, another popular Indian deity seated on a seven-headed serpent, with the serpent heads forming a canopy over him. Naga and Vishnu also are sometimes found thus canopied.[5]

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[1] id., p. 78.

[2] Origin of Pagan Idolatry, Faber, vol. 1, p.452.

[3] Story of the World's Worship, Dobbins, p.233.

[4] In Moor's Hindu Pantheon, frontispiece, Krishna the sungod is shown seated on a seven-headed serpent riding in a chariot drawn by seven demon "horses of the sun." (See 2 Kings 23:11) In the East, as well as in Greece, Rome, and northern countries, the horse is not only a symbol of the sun-god (Sunlore of All Ages, Olco p.58), it is also a symbol of the angry sun-god of storm or "prince and power of the air" (Dictionary of Superstition and Mythology, Bonnerjea, art, Horse), and an outright symbol of the devil (Myths of Babylonia and Assyria, MacKenzie, p.144; Sacred Books of the East, Vedic scriptures, pp.26,27). All the animal gods were considered as representative of the constellations or gods of the sky. -- The symbolical Language of Ancient Art and Mythology, Knight, p.41; Mysteries of Mithra, Cumont, p.122.

[5] Penthouse of the Gods, Bernard, p.172. Many Chinese temples are dedicated to seven demon female spirits. -- A Dictionary of Chinese Mythology, p.55. Without taking space for references here, let us note the following parallels between the demon and phallic worship of Buddhism and Catholicism: Buddhist priests wear the tonsure, practice celibacy, and venerate the cross. Buddhists venerate relics, have saints, pray to and for the dead, revere the thunderbolt and the serpent, have phallic emblems in their temples, believe in purgatory, eternal hell fire, use the fish as a sacred emblem, believe in the immortality of the soul, use the conch shell in their worship (throughout paganism the shell is considered as a feminine phallic symbol and the home of demons), venerate the fig or Bo tree as a symbol of fertility, burn candles and lamps in front of images, show Buddha seated on the lotus or lily just as the Church pictures the Virgin, use prayer beads, sprinkle holy water with peacock feathers, chant prayers and hymns, have monasteries and nunneries, have vows of chastity and poverty, have a "sacred" language not understood by the common people, believe in incorporating rather than antagonizing existing religions, have gargoyles or demon figures on top of the temples, have sacred bells, worship a "virgin" goddess who dispenses mercy, burn incense in front of images, believe that the priests can, for a price, pray sinners out of purgatory, worship a child in its mother's arms, repeat formulae until they become meaningless, have multitudinous sacred days dedicated to particular saints, wear costumes almost identical with Catholic priests and runs; believe in tradition above sacred writings, do penance, go on pilgrimages, have hermits and hermitages, worship saints, revere the phoenix and the peacock, believe that one can acquire merit by works and prostrations, have sunrise services on the hilltops, believe that the living Buddha is infallible in religious matters, use "Father" as a holy title, and venerate the peacock, (Not only are the sacred flabelli of the Church made of peacock feathers, in the ceremony when the pope is carried in procession, peacock "wings" are placed on the pope's shoulders and manipulated in such a way by attendants as to make it appear that the peacock-pope is flying. -- Picart's Ceremonies. One

Buddhism is just another form of devotion to the seven-headed dragon. Buddha himself is sometimes pictured with seven heads and a thousand arms, making a complete circle and representing the sun's rays. The Golden Gate Museum at San Francisco has a Buddha seated on a seven-headed serpent, with the heads forming a canopy over him, and according to Buddhist tradition, a **seven-headed serpent** hovered over the historical Budda and shaded him from the sun while he was meditating on his "new" religion, and on his **eighth reincarnation, Buddha is supposed to become a seven-headed serpent.**[1]

Egypt. Egyptian texts mention the seven-headed serpent,[2] and the Egyptian religion from beginning to the end shows a close affiliation with the zodiac and the worship of the seven-headed dragon.[3]

American Indians: It comes as a surprise to many, particularly to those who have received their schooling under evolutionary scholars. They teach that the various pagan religions of the world are separately evolved and that similarity among them is pure coincidence. They come from the fact that "men' minds work the same way the world over". We say that it comes as a surprise to these surface researchers to find the zodiac among the American Indians with essentially the same animals connected with each sign as in the Old World.[4] The signs of the zodiac were assigned to various parts of the body just as elsewhere[5] **and a pyramid with seven setbacks was dedicated to the "Seven snake."**[6] The feather workers of Mexico worshiped seven patron deities and these deities, or at least some of them, were considered as demons.[7] Another Mexican Indian deity was Chicome Zochitl, a god whose

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sect at least keeps Sunday and has done so from time immemorial. It is certain that someone has copied someone, or else both have drunk from the same polluted streams, the Tigris-Euphrates.

[1] Myths and symbols in Indian Art and civilization, Campbell, plates 3-8. See also Buddhism in encyclopedias of religion.

[2] Gods of the Egyptians, Budge.

[3] Gods of the Egyptians, Budge.

[4] Ency. Brit., 9th ed., art. Zodiac.

[5] Microfilmed copy of an Indian codice in the Library of Congress.

[6] Mexico Before Cortez, Thompson, p.259. It would appear that this American Indian pyramid-temple had the same foundation as the Babylonian 7-storied planetary temple towers.

[7] id., pp.91,142,145.

name means "the seven flower."[1] This sun-god we read was pictured" with two long unbranched snake-like horns, a long tail, and human hands and feet.[2]

The Zuni Indians of New Mexico had seven great gods who composed the council of the gods. That these deities, like those of Babylon, were connected with Lucifer as the ruler of the underworld is evidenced by the fact that they were supposed to reside in the bottom of a lake.[3]

Arabia: The tradition of the seven planetary gods of Babylon is carried on in Arabia today. Arabian amulets often are found inscribed with the names of the planets, and others are dedicated to "the seven kings of the Genii.[4] With the admixture of Christianity and paganism in Arabia, we find the usual renaming of pagan deities with Christian names.[5] The powers of the seven planetary deities are reassigned to "seven prophets," **Moses, Jesus, David, Solomon, Jacob, Adam, and Mohammed, each of whom presides over his particular day of the week.**[6]

Mesopotamia today: One of the most outstanding remnants of Babylon's allegiance to the seven-headed dragon is still to be found today **in Mesopotamia, the original home of demon worship**. The Yezidis of Iraq, who claim to be descendants of the ancient Babylonians, worship seven devils in the form of the peacock.[7] They identify these seven gods with the planets, **declaring that Lucifer, whom they identify with Venus, is the chief of the seven**. They worship the sun and the serpent, keep the sun day, have holy water, saints, relics, images, candles, infant baptism, pilgrimages, blessed charms, penances. They are ruled over by a prince-pope whom they consider infallible, though he is much given to alcohol and drug addiction. The worshipers daily kiss the hands of their priests and pray to seven deified saints who are the mediators between themselves and their god. They make offering

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[1] Contributions to American Anthropology and History, No. 29, June, 1939.

[2] same as above 194.

[3] Card in Zuni Indian section, Smithsonian Institution, Wash., D.C.

[4] Amulets and Superstitions, Budge, p.43.

[5] Cook, in his Zeus, A History of Religions, submits the proof that a large number of pagan gods became Christian saints, some of them without so much as a change of names.

[6] Budge, op. cit., pp.39-45.

[7] Devil Worship, Joseph; The Peacock Angel, Empson.

to and for the dead, and call the god of the underworld "Father." One of their poems of praise to the devil declares:

"I am he that men worship in my glory,
Coming to me and kissing my feet.
I am he that caused. . . . Nimrod to inhabit
A hot burning fire.[1]

Though but a few of the Yezidi teachings are given here, these are sufficient to show that **somebody has copied somebody** and that the worship of the Babylonian seven-headed dragon did not die with Babylon.

Miscellaneous: The Phoenicians worshiped seven misshapen dwarfish deities "like the gnomes in the Scandinavian and Teutonic mythologies." One of these seven deities was the sun. He was pictured with horns on his head and a serpent under one arm.

The common altar on Cyprus, where Paul and Barnabus first began their foreign missionary work, consisted of a pole on top of which was a seven-rayed globe. In Bali today, seven-headed serpent designs are found over their demon gods,[2] and in many places in the Orient, here and there in the background, one finds open worship of seven-headed serpent images, though usually this allegiance to the devil is somewhat more refined and camouflaged.

We have already pointed out that the cross was one of the forms of the stigma[3] and that it was one of the idols representing the sun and Lucifer long

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[1] Joseph, ___, cit., p.70. One of the Yezidi prayers to the devil speaks of him as "Sovereign of the moon and of the darkness, god of the sun and fire" -- id., p.73.

[2] Bali, Bristol, not paged.

[3] Both the S and the cross are called the stigma. We have shown that the cross from very early times was a symbol of the sun and the worship of the sun and the worship of the serpent was synonymous in the pagan mind. The name of the serpent is very frequently compounded with sun. -- Deane, op.cit., p.82-84. "The serpent was, indeed, the Sun-God, or spirit of the sun." -- Serpent Worship, Wake, p.3. In Egypt the serpent bore the title "Dweller in his flame," (Veil of Isis, Roade, p.24) and in Babylon the sun-god bore the title "Mother-great-serpent of Heaven." - Mythology of All Races, vol. 5, p.78. This constant connection between the sun, the serpent, and the cross probably accounts for the constant use of a serpent twined around a cross in pagan and secret society art. Sometimes we find a large S on the cross. All three forms of the cross, +, X, and T are used interchangeably. It is a curious fact that the crosier, which we have seen started as a serpent-headed staff, is frequently called a Tau or T. -- Web. Unabridged, art. Tau. In Les Crosses Limousines, the crosiers frequently branch into a T with each arm ending in a serpent's head. It seems clear that in the mysteries, where synonymous symbols are in frequent use, no distinction is made between the S, the +, the X and the T. In Hebrew, S (Samech) is 60, while in Greek, S (Stigma) was 6, and X was 600. For 60 the Greeks used , , , pronounced X or ks. All three of the letters used in Greek for 666 (X S) we note are sibilant or hissing letters representing in each case, it would appear, the voice of the serpent. We find very frequent mention in the mysteries of a mysterious "triple Tau" with a secret meaning. This triple Tau is combined into a monogram. It is interesting to find this triple Tau used frequently in Church art also. (The initials IHS were used in the mysteries before Christ, apparently to stand for Isis, Horus, and Serapis, or some such trinity of Mother-Son-Father. -- Origin and Destiny of Man, p.580; Computation of 666, p.87; Anacalypsis, Higgins, vol. 2,231.) Since the Tau is everywhere considered as a form of the cross,

before the coming of Christ.[1] Among the icons or idols of Wittoba, in Moore's Pantheon at the British Museum, there was formerly a figure with a heart on his breast, round marks on hands and feet indicating crucifixion, and a hollow interior which opened up to reveal a seven-headed naga inside.[2] Crucifixion, it must be remembered, was not a Christian institution nor did it originate with Christ.[3] The American Indians pictured gods on crosses before the coming the white men,[4] and there is considerable evidence that such representations are found in the World also, before the time of Christ.[5] Since crucifixion was one of the most cruel methods of administering the death penalty ever invented, and since the cross appears to have been an actual idol representing the sun and Lucifer, it is not surprising that long before the coming of Christ, the prince of devils should have his plans all laid as to the method he would use on the Redeemer when He should come under the destroyer's power; we would also expect him to establish since he knew all about the plan of salvation, counterfeits and symbols which would bring discredit upon Christianity and neutralize its influence wherever possible. One of the most clever of his plans, without a doubt, was the instigating of the worship of the cross and of a deity on a cross, **before** the coming of the Saviour. Lucifer was that deity and the cross was his symbol. Here again is revealed the ever present plan of Lucifer to identify himself with the Creator, to substitute his worship for that of worship to God. If symbolism means anything, the placing of a seven-headed naga inside a crucified deity signifies that the worship of a dead, crucified god in the form of an image, is in reality giving ones allegiance to the seven-headed dragon. Christ is no longer dead. He has long since ascended to heaven.

We believe that the evidence is sufficiently strong to convince anyone that

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there may be far more than appears on the surface to the triple crosses, or Taus which occur so often in the art of those mystic religions and societies which show so little affiliation with Christianity. The most common name for the cross in Egypt was Canob, named after the god Canopus. -- The Cross Ancient and Modern, Blake, p. 12. Can-ph, Can-ophus is serpent-serpent!

[1] See Note.

[2] Anacalypsis, Higgins, vol. 1, pl 146.

[3] Biblical, Theological, and Ecclesiastical Encyclopedia, art. Cross; The Cross in Tradition, History, and Art, Seymour. The latter author on page 41 tells us that at least sometimes, crucifixion was considered as an offering to the gods. What a depth of meaning lies behind the nailing of the Creator of the world to the image of the evil one who gained temporary control of it!

[4] Microfilmed copies of Indian codices in the Library of Congress.

[5] Signs and Symbols of Primordial Man, Churchward.

any veneration of 6 or 7, any ritual in which these numbers play a part in symbolism, is in reality the worship of the serpent who is the thronebearer of all the other gods of paganism.

(Since the compilation of the above material on the number 7, a copy of **The Fundamental Principles of Old and New World Civilizations**, Nuttall, published by the Peabody Museum of Harvard, 1901, has come to hand. From this work we glean the following:

Many of the races of the world, both the Old and the New, claimed descent from a "divine 7". Governments and religious organizations were patterned after this sacred number, and frequently the geographical divisions of countries were made to correspond with the astrological divisions of the heaven. Many countries had 7 divisions and the rulers of these divisions were associated with the 7 divinities. Hindus consider the number 7 as a symbol of Cosmos or the universe, giving it 7 directions--north, south, east, west, up, down, and "here." The American Indians also seem to have followed this same 7 division of Cosmos. The author points out that the 7 stars of Ursa Major (the Big Bear) and Ursa Minor as well as the 7 stars of the Pleiades seem all to be related, each a sort of duplication of the "7-god."

One of their(Mexican) deities was Cihuacoatl "woman-serpent." a deity who also bore the title Chicome-coatl, "seven serpents." Another god bore the name Ahuacchapat. "Serpent with 7 heads." p.181. There is also a reference to a "Lord of seven." p.249. The Chinese call Ursa Major "the Seven Directors," p.285, a title which appears to associate these stars with the 7 planets. Both the ancient Egyptians and the ancient Hindus had a 7-day week, with the names of the days corresponding with the names of the planets, the same as today. 300,301 The same 7-day period "has been employed in China from time immemorial," the 7th day being marked by a character which means "quiet, secret, or silent." Here as everywhere else where astrology ruled, the days were dedicated to the planets. p.303. In Egypt, Ra meant not only the sun but also, apparently, the 7 planets.390 Athena, the name of the Grecian goddess, state, and capital, means 7. p.573

Chapter 12

THE NUMBER EIGHT

When we come to the number 8 in paganism, we find the first real clue as to how summary or master sacred numbers were built by paganism **at the time of John the Revelator**. Plutarch, who lived contemporaneously with the author of the Apocalypse, discusses sacred numbers at length in his "**On the Mysteries of Isis and Osiris**." From this discussion we find a principle set forth regarding sacred numbers which runs through all astrology, through the writing of the secret societies, and especially through the writings of early and Medieval church fathers, who proved themselves well acquainted with pagan literature on this subject.

The key to the problem comes in Plutarch's calling the number 36, which he declares was one of the most sacred numbers of paganism (because it stood for the 36 Decani as the Rulers of the Zodiac), **the sacred Tetractys**. The root **tetra** of course means **four**, and Plutarch explains that 36 was called the Tetractys because it is the sum of the first four odd and the first four even numbers.[1] We note that the sum of 1,3,5, and 7, plus the sum of 2,4,6, and 8 equals 36 -- in other words, in the science of mystic sacred numbers, 8, composed of four odd numbers (dedicated to masculinity and the gods above) and four even numbers (dedicated to femininity and the gods below) is a "diminutive form" of the number 36, since the sum of the numbers from 1 to 8 added together is 36. Conversely 36 is the extended or **summary** form of 8, since it is composed of all the numbers from 1 to 8.

This principle is ever used by those who give credence to sacred numbers. On this same foundation we find that 6 represents the trinity, the Father-Mother-Son of the pagan mysteries, because 6 is the sum of the numbers consecrated to the father principle, the mother principle, and the offspring principle, the numbers 1,2, and 3. (1+2+3=6) Similarly we find the number 21 sacred in the mysteries, on one account at least because it is the extended or

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[1] On the Mysteries of Isis and Osiris.

summary form of 6 (the sum of the numbers from 1 to 6 is 21).[1]

Since in Babylon every god had his sacred number,[2] there is probably a direct connection between the usual Babylonian hieroglyph for "god:--the **8-rayed** star[3]--and the sacred **Tetractys** of the mysteries in Plutarch's day. Since geometrical figures are ever used in the secret societies and those religions which drank so deeply of Babylon's wine, the octagon -- found frequently as a **sacred symbol** in mystic art -- is probably a synonym for the 8-rayed star and equally of the **Tetractys**. If everything the Church uses has a secret mystic meaning, as some of her authorized writers tell us,[4] then there may be far more to the **octagonal** construction of her baptismal fonts than appears on the surface.[5] In a symbolical sense, sprinkling holy water on a person from an octagonal font is the equivalent of baptising him into the mysteries symbolized by the Tetractys, representative of the whole gamut of the zodiacal gods of the Babylonian pantheon.

According to Fielding, 8 was one of the symbols of the Egyptian god Thoth who "pours the waters of purification on the heads of the initiated."[6] Swedenborg who was much mixed up in the occult, in secret meanings and mystic symbols, also makes 8 a symbol of purification.[7]

It appears certain that our symbol for infinity, made exactly like our 8 is based upon the number, for if the eight is representative of 36 as Plutarch says, then 8 is a symbol of the whole circuit of the zodiac which was composed as we have been, of 36 rooms. The never-ending circle is ever used as a symbol of eternity and infinity and we are frequently told that 36 "is

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[1] From a symbolic point of view -- and this is ever the basis for sacred numbers -- we can see that the serpent, to whom the 6 was consecrated, is thus the representative of the pagan trinity. The conclusion is in full accord with the fact, as wild as the suggestion may appear to those who have never given study to the pagan concept of sacred numbers and their symbolism, and to the ever-present serpent as representative of every pagan deity.

[2] "The Babylonians are remarkable for the extent to which they affected symbolism in religion. In the first place they attached to each god a special mystic number, which is used as his emblem, and may even stand for its name in an inscription." -- Seven Great Monarchies, Rawlinson, vol.2, p.229.

[3] New Boundary Stone, Hinke, p.231

[4] "All things whatever that go to adorn ecclesiastical service and objects, are full of divine significance and mysteries . . . -- Symbols in the Church, Van Treeck, p.4)A church-approved work designed to guide artists and craftsmen in the decoration of churches and liturgical objects -- Preface, p. v.)

[5] Examination reveals this to be the usual construction.

[6] Strange Superstitions and Magical Practices, Fielding, p.21

[7] Id. loc. cit.

the number of the circle," It appears significant also the figure 8 is frequently found among sacred mystic symbols as a serpent coiled in the shape of an 8 with his tail in his mouth.[1] - a symbol synonymous, therefore, with the circular tail-in-mouth serpent used by the Gnostics and many others since early times to represent immortality, eternity, and infinity, a symbolism which appears to have "thou shalt not surely die" of the serpent in the tree as its foundation.

We find 8 referred to as "the twin circles," and there seems also to be an affinity between this "never-ending life" symbol and the two serpents intertwined in pagan art and on the physician's staff, coiled together to form the 8 or infinity symbol.[2] The two serpents, we are told everywhere in the books of the mystics, represent the male and female principles in union, a symbol of life passed on from generation to generation as well as a symbol of immortality and "Thou shalt not surely die."[3]

THE NUMBER NINE

The number 9, the mystic writers tell us, "is the number of the circle." It is also the number of infinity because "when multiplied by any number, 9 ever generates itself."[4] The former statement is explained by another principle used by all sacred-number symbologists, that each significant number of more than one figure' is represented by the sum of the integers making up the number.[5] Thus 9 represents 36 since 3 + 6 = 9 as it also represents the 360 circle since 3 + 6 + 0 = 9. No matter what one may think of this method of finding a small summary number to represent a larger number, he will find it so used by nearly all those who deal with the symbolism of sacred numbers.

On the subject of 9 as being a symbol of infinity or immortality and of the circle because it "ever generates itself", when multiplied by another number, we observe that 9 x 2 = 18 and that the sum of the 1 and 8 of the 18 is 9;

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[1] We have microfilmed numerous examples of the 8-serpent.

[2] Fielding, loc., cit.

[3] Books en symbolism contain many examples.

[4] See Nine in Masonic and other secret society books.

[5] "All large numbers, as has been seen, are reduced to their roots for an explanation. Strictly speaking, adding numbers sums up their significances into a single unit." -- Medieval Number Symbolism, Hopper, p.72.

similarly 9 x 3 = 27 and 2 and 7 are 9; 9 x 4 = 36 and 3 and 6 are 9; 9 x 5 = 45 and 4 and 5 are 9 -- and so on into infinity. (The larger numbers, such as for example 9 x 11 = 99, have to be reduced twice: 9 + 9 = 18, and the 1 + 8 again reduces to 9.) Thus we see how the number 9, like the number 8, is the number of infinity and of the circle, often a symbol in the mysteries synonymous with 8.

It appears significant that 9 is but a 6 upside down. In the mysteries, turning a symbol upside down is frequent for the purposes of concealment. With 6 established as the number ever consecrated to the serpent, with the circuit the zodiac and of immortality frequently represented by a serpent with his tail in his mouth, and with 9 established as the regenerating number of the circle, we can see how the two numbers are, symbolically speaking, almost synonymous. We observe along with number symbologists that 6 when multiplied by another number always "generates" the trinity, itself (another 6) or the number 9: 6 x 2 = 12 and 1 + 2 = 3; 6 x 3 = 18 and 1 + 8 = 9; 6 x 4 = 24 and 2 + 4 = 6; 6 x 5 = 30 and 3 + 0 = 3; etc.

Much Medieval magic revolves around the number 9 and it was considered as one of the most potent of numbers, for one reason because it was "composed only of the all-powerful three .... "[1] (It was the square of the trinity, 3 x 3.)

THE NUMBER TEN

Throughout all mysticism the number 10 "the sacred Decad" is considered one of the most powerful of numbers and a symbol for god 1. Nine was considered as the highest number, while 10 was a "return to the 1," the number in which "I repeats itself." "Ten and 1", declares Hopper, in his Medieval Number Symbolism, "are mystically the same."[2] In the Hebrew-Chaldean letter-numerical system, 10 is represented by the 10th letter, the **yod**, a word which was considered as a name for god.[3] (Since the god of pagan-mysticism is the "prince of the power of the air" and not the God of heaven, we

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[1] id. p. 121.

[2] id.p.44

[3] Mathers in his, The Kabbalah Unveiled, makes 68 references to the Yod. We note in the index, Masonic and Rosicrucian books also talk much of this "secret symbol," as a name for god.

are referring to this god with a small **G**.

We have already noted that the symbol for 1 is everywhere in the mysteries considered as phallic and that the number 1 refers to the bull god of paganism, the god with the hoofs, horns, and tail. We also noted that this "God 1" in the final analysis was considered as male-female, the creator of life.[1] This is particularly true of "the Greater 1" or 10. The Cabalists and secret societies make much over the fact that the yod-god, the 10, is composed of the masculine upright 1 and the feminine circle in union.

This identity between 1 and 10 is further evidenced by the fact that the Latins took the Oriental **yod** (the i or **y**) and used it for 1. It also appears significant that the dot, or small-filled-in circle over the upright, is frequently an open circle in early manuscripts and still persists as an open circle -- for no normally explicable reason -- in the handwriting of many individuals, thus: i.[2] Any examination of literature dealing with number symbolism will force the investigator to the conclusion that we have in the **yod**, the letter i, the concealed phallicism so unconcealed throughout the Orient. The "God 10" is the same as the hermaphroditic "God 1" worshiped throughout all paganism as the creator or producer of life, and both are intimately related with he "serpent creator," or "serpent lifegiver" of paganism, the god who in the Tree of Knowledge was, according to pagan tradition, the one who brought about the first marital relations of man and woman.

According to some investigators, the god Io, worshiped as "the first cause" from very early times, is in reality the same as "God 10," the **I** representing the

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[1] It seems significant that the Greek letter Φ, pronounced F, consists of this same 1 and O in union. The Kabbalists claim that there in a hidden meaning in the shape of the letters as well as in their numerical values. -- The Kabbalah Unveiled, Matchers, p. 11. The Rosicrucian Jennings calls ___ "the recognitory mark or talisman of the ophidiae" or serpent worshipers. -- The Rosicrucians, p.152. The F(WAW) or serpent letter in pagan tradition, is the creator because he supposedly is responsible for conception at the Tree of Knowledge. In the Runes, the letter F has the value of Fia or Fe and means "fatal, fate, or death," (the work of the serpent at the tree?) while the letter I is called Iss(S). -- Aryan Origin of the Alphabet, Waddell, pp.31,34. We observe that the Arabians make the yod or I exactly like our letter S and that in the mysteries it is a common practice to call the ever-present three S's three "yods." In the Palmyrian alphabet the WAW is the old Egyptian staff-S. This strange confusion between the S, the V or F, and I runs all through the mysteries, the explanation lying, we believe, in the serpent as a phallic symbol, and the common practice using synonymous symbols in place of each other in order to conceal the mysteries. (Mathers, op. cit., p.7) To the mystic, the serpent number 6 is practically synonymous with the number representing the union of the male-female, the number 10. We note that in the Hebrew-Chaldean alphabet, the shape of the letters vav and yod is the same, the only difference lying in their size. Mathers calls the yod "the Most Concealed of all the other letters," and states that it includes two letters (I and O), "the beginning and end of all things." -- op. cit., p.284. Elsewhere we read in this same book, "Out of the Yod are produced male and female" (p.92)," . . . From the inserted I, Yod, is made VIV. . . " (p.93) (that is viv, life, comes from union). There is a "Yod maternal" (p.272) "the O) or "orificii membri" (p.232), while elsewhere the Yod or upright bar is masculine and is "joined with his bride." (p.58). We believe that it is sufficiently clear that the ancient initiates in the mysteries, and the Gnostics and the Cabalists, had much to do with the numerical values and symbols used for the letters of the alphabet and our figures as we have them today.

[2] Whether the circle above the bar is an unconscious enlarging of the dot or the copying of the circle above the bar is used for i in the mysteries we do not know.

"masculine creative force" and the O"that from which all life emanates, or the Great Mother."[1] This phallicism is symbolized and disguised in many ways in the West -- by the point - within - the circle of the secret societies, by the sword or arrow piercing the circle ever found among the symbologists, by the sun-in-the moon of Babylonian; Egyptian, and Church art, and by the "Maypole and its ring," which is declared it seems by every investigator, to be of phallic origin.[2]

There is a far more intimate connection between the **Yod**-god, the 10, the IO (pronounced E-O) god, and the "sacrifice of the Mass" with its sun-in-the moon, than many suspect.[3] The Hebrew-Chaldean HE-HO (he-she) seems to have a twin brother in the un-aspirated E-O or IO of the Western world.[4]

Like 6 and like 9 in particular , 10 is considered as the "number of the circle," since it includes all numbers and since it is a "return to the 1." The influence of the number is evidenced by the fact that several early zodiacs have only 10 signs and to this day the Chinese have a 10-sign zodiac encircling the North Pole god, the god of death whom they represent as a **dragon**.[5] In astrology, Draco the dragon encircles the Pole Star.

As we have said, the yod represents the letters **i** and **y**. The **Y** is listed by all authorities as a serpent letter, a descendant of the Egyptian horned Cerastes. We have suggested that the **Y** may be a representative of the forked serpent's tongue, since the "speaking serpent" is represented in Egyptian art with a series of **V**'s or **Y**'s coming from his mouth. In form there is very little difference between these two serpent letters -- the **V** and the **Y** -- and it is rather amazing to find the two, like the ever-present confusion between the 6

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[1] Strange Superstitions and Magical Practices, Fielding, p.22.

[2] See for example, Veil of Isis, Reade, p.200; Religions of the World, Clemen, p.234; "pillar of the eye paint, the Bull of the Sky." -- Journal of Egyptian Archaeology, "Some Celestial Associations of Min," Wainright, vol. 21, p.163

[3] The sun in the moon ( ) is one of the most frequent scenes on Babylonian cylinder seals. (Seal Cylinders of Western Asia, Ward), it occurs in the religious art and books on the mysteries of all peoples, representing the monthly conjunction of the masculine sun with the feminine moon. In the "Sacrifice of the Mass" the round wafer representing the disk of the sun is placed "in the Lunette" or moon, the two being enclosed in the Soleil (also called the monstrance) a rayed vessel representing the sun. See Monstrance and Lunette in Catholic Dictionary, Atwater, and in other religious encyclopedias.

[4] Io, "the white-horned cow" according to Murray represented the moon. Manual of Mythology, p.210. She is, therefore, the same as Diana, Ishtar, Isis, and the whole multitude of masculine-feminine gods of paganism.

[5] The Alphabet and the Ancient Calendar Signs, Moran.

and the 7, considered as synonymous in the language of symbolism.[1]

Throughout Medieval Church and mystic art we frequently find the yod and the vau in the tetragrammaton **made with both letters the same size**, and it appears certain that mystics deliberately concealed their sacred numbers by using synonymous serpent letter-numerals.[2] Some authorities speak of the symbol as the **yod-vau**,[3] and the confusion between the numbers 6 and 10, like 6 and 7, begins back in Babylon.[4]

After speaking of the "special mystic numbers" which became the symbols of Babylonian gods, Rawlinson tells us that the Atmosphere -- the god of the wind or air which formed a sphere or circle, as the name indicates, around the earth -- was given--was given the number of "10 (or perhaps 6)." In a footnote explaining this confusion, Rawlinson declares that "The Babylonians had a double system of notation, decimal and sexagintal. They wrote in series 3,4,5,6, or 3,4,5,10."

The same confusion appears also in the Latin letter-numerical system. The **Encyclopedia Britannica**, 9th ed., art. Numerals, declares that "V (Etruscan) is half of W, which itself is not a true Roman letter . . . . , , , ... were not used in writing Latin." The letter X is frequently found in literature referring to mystic and concealed numbers **with the two V's divided**, thus: Since the mystics inform us there is a mystery in this double V symbol, we suggest that the mystery is solved by a knowledge of the fact that in a whole family of Hebrew Chaldean languages, the **vau (vav, waw**, or however you wish to spell it -- Orientalists cannot make up their mind) **stands for 6**, and was written VV before the introduction of the vowels. Our conclusion is confirmed by Washih, a Chaldean scholar employed about a thousand years ago by the Sultan of

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[1] Just as we find many references to a concealed meaning in the waw (F, V, O) and in the shin (S, Z), so also we find many dealing with the mystery in the yod. (I. Y). The secret societies often picture the letter Y as one of their mystic symbols. (See for example, History of Freemasonry, Stillson, p. 85).

[2] We have a number of microfilmed copies, often with the tetragrammaton in the sun. In Les Grand Mysteres, by Levi, we find a key presented as the "cle absolue des sciences occultes" in the frontispiece. In the center of the ring of the key is the tetragrammaton with the waw and the yod of identical size, the name being inclosed in the "star of David" or "seal of Solomon," the star composed of double triangle, with the lower triangle having black tips to indicate its relation to the sungod of night, the lord of the underworld. The shank of the key is decorated with the symbols of the 7 planets, and the signs of the four constellation rulers of the four seasons surround the star. Mathers specifically states that the six-pointed double-triangle star is "the sign of Macrocosm, the external symbol of Vau, V. . . . " -- The Kabbalah Unveiled, p. 331. The use of three of these waw-6-sex-serpent symbols in papal coats of arms (see page 38) and the veneration of the waw, the yod, and the sacred "seal" in Church and secret society art, lends great interest to the study of the meaning of symbols.

[3] Ref. temporarily misplaced.

[4] Rawlinson informs us that it is impossible to tell at times whether 6 or 10 is meant in Babylonian inscriptions. Seven Great Monarchies, vol. 2, pp.229,604.

Turkey to translated books from his mother tongue -- and from the several titles of the books translated, it appears that all dealt with astrology -- into the Arabic.[1]

In his **Ancient Alphabets** Washih tells us that alphabets were ever designed not to reveal but to conceal the mysteries from all but the initiates and that a knowledge of these alphabets provides the key to the secrets concealed by the ancients. He translates the double V of by the Arabic **vau** which has the value of 6 and is used in astrological books as the character for Friday, the 6th day. Since the serpent-worshiping Gnostics call the WAW god and "Son of God,"[2] we are strongly tempted to suggest that the Mohammedan veneration of Friday as a holy day may stem from a veneration of the **vau** as a serpent letter. The scriptures clearly tell us that all paganism centers around the worship of Lucifer,[3] who since the time of the Garden of Eden has borne the title of the **Serpent**! If, as we shall later show, 666 had a widespread use in the mysteries as a secret number referring to Lucifer and to his earthly representative or mouthpiece, if the letter X, this mystic yod-waw or 10, really conceals a double V as the evidence indicates, then there may be far more to the XXX found so frequently in mystic and church art than appears on the surface.[4]

It is interesting to note that the Hebrews frequently make both their **yod** and their **vau** exactly like our comma,[5] that the comma -- the **vau** or copulative symbol in Hebrew -- is also the vau and 6 not only in Hebrew-Chaldean scripts but also in Persian, Turkish, Afghan, and Arabian. It is also interesting to note that in the equilateral triangle -- the **60°** triangle representing "god" in pagan and supposedly Christian art -- we find interchangeably the **vau**, the **yod**, and the letter S, sometimes just one in the central part of the triangle, sometimes occurring three times, once in each corner. It is simply amazing to find the

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[1] See Hammer's preface to his translation of Ancient Alphabets, Washih.

[2] La Doctrine Gnostique de la Lettre WAW, Dupont-Sommers.

[3] 1 Cor. 10:20.

[4] X itself is a sibilant or serpent-hiss letter, standing for 600 in Greek. We suggest that when the Latin mystics later brought the foreign 600 symbol into their language, those having the "gnosis" as to the meaning of secret symbols saw in this X or 10 a double V, a concealed symbol for the waw. It must be remembered that those who revere sacred numbers ignore the zeros when looking for the significant figure, and the significant figure of the Greek X(600) is 6, waw, which in later Latin became 10. The constant pagan reference to the serpent as "Father" and the "Creator" -- a concept which goes back, it appears as we have already pointed out, to the Tree of Knowledge -- and the worldwide use of the serpent as a phallic symbol, shows an identity of ideas between the phallic 6 and the phallic 10.

[5] Pantegraphia, Fry. This author also pictures the various Hebrew alphabets in which the same symbol is at times a waw, at other times a yod.

letters **S** called the **yod** in the verbal descriptions which accompany these symbols.[1] We have already learned that the letter **S** or **shin** is a serpent letter, representing 6 in both Eastern and Western alphabets. We note that in the equilateral triangle with its 60 in each corner, the significant number is 6. The mystics ever reduce larger numbers to their "basic form" by finding the sum of their integers (6 + O = 6). This synonymity of the serpent letters S, V, and Y -- **shin, vau**, and **yod** -- is important in our unlocking of the number 666 concealed in pagan and Church art. The placing of three S-shaped "yods" in the corners of an equilateral triangle is almost a dead give-away of the mystic and highly significant use of the number 666 as the "**summary** number" which embraces the whole of paganism and all its gods.[2]

Much was made over the fact that the numbers from 1-4 added equal 10. Lucian quotes a Pythagorean as saying "What thou thinkest four is ten... "[3] The reason for such statements of course lies in the fact that the triangular or extended or summary form of 4 (the sum of the numbers from 1-4) equals 10.

THE NUMBER ELEVEN

Medievalists considered 11 as the "number of transgression" because it goes beyond the 10 of the 10 commandments.[4]

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[1] This is common in the books of the secret societies. In the equilateral triangle, with its 60 degrees in each corner, the writers without exception appear to call them yods. Concerning the later two, we would like to point out that the waw in Oriental languages stands for O as well as V. We also find in the works of the secret societies, the "seal of Solomon," the double triangle, with the waw in its center. The waw thus found in the 6-pointed star confirms the statement by Mathers (See Note 235) that this star is a symbol for the waw or 6 and has a real bearing upon the use of three such stars in Gnostic inscriptions and in papal coats-of-arms. Since the Church derives her symbols, by her own admission, from sources other than Christian, (See Notes elsewhere.), and since all have a definite meaning, we turn to the source of the original symbols in order to ascertain the meaning. What we there learn stamps 666 upon the whole system of the Cosmos, Catholicus, or Universal religion, as we shall later see.

[2] See discussion under 666 to follow.

[3] Quoted from Lucian, Sale of Philosophers, II, 457, by Hopper, Medieval Number Symbolism p.42.

[4] Hopper, op. cit., p. 131.

THE NUMBER TWELVE

It is difficult to determine which of paganisms' sacred numbers is considered as the most sacred, but any study of the problem would certainly place 12 as one of the finalists in the contest. Throughout the mysteries, 12 is representative of the 12 signs of the zodiac as the rulers of the 12 months of the year. We find many references to the "12 gods" who rule the skies and the 12 months. Medievalists make much over that fact that 3 and 4 -- both sacred numbers in astrology as we have seen -- "generate" both 7 (the 7 planets) and 12 (the 12 zodiacal gods), the former by adding the 3 and the 4 and the latter by multiplication. The Pythagoreans also related these "generative" numbers to the astrological 7 and 12.[1]

It is significant that medieval books **approved by the Church** identify the 12 apostles with the 12 signs of the zodiac and place their names on the constellations in the sky.[2] It is also significant, as Hopper points out, that in medieval church cathedrals, the 12 apostles are usually arranged in 4 groups of 3, thus showing the "generation" of the 12 from the sacred 3 and 4, the numbers which also "generate the 7 of the 7-headed planetary dragon."[3]

It is not by chance that we have 12 inches in our foot, 12 hours on our clock faces, 12 kings, queens, and knaves in a deck of cards,[4] 12 ounces in

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[1] hopper, id. 53.

[2] Microfilmed copies of Medieval zodiacs.

[3] Hopper, id., p. 86.

[4] Astrology and the Cards, Bailey, pp. 7-9. The 7 "magic squares" of the planets are connected to Egyptian playing cards. - Doctrine and Ritual of Magic, Levi, trans. by Waite, p. 360. Crowley, one of the founders of the Rosicrucians at San Jose, California, translates, or claims to translate, the Egyptian Book of Thoth in which we find the sacred numbers of the planets on the playing cards. The "Ace of Disks" (the "God 1" or ruler over all the other disks or planets) has on it a symbol representing the 7 planets, a sun-in-the-moon with the figure 1 on the sun, three circles (waws?), and the number 666 written across the circles (written with the figures as we write them today). These symbols are enclosed by a larger circle, around the edge of which are the words TO MEGA OPHION ("the great serpent"), the 12 letters of which probably represent the 12 signs of the heavenly zodiacal encircling serpent or dragon. Another card has on its face that mystic double triangle or "Seal of Solomon." At each tip of the star is a circle containing the name of one of the 7 planets and the sacred numbers of the planetary squares, which according to Budge (Amulets and Superstitiens, p.) were assigned to these planets by the Babylonians. In the center of the hexagon formed by the interlacing triangle, is another circle containing the word SOL (the sun) and the sacred numbers assigned from early times to the sun-god as the ruler over the 7 planets and the circle of the zodiac, the numbers 6, 36, 111, and 666. We believe the evidence is sufficiently clear to prove that playing cards, ever used in fortune telling, have definite numerical symbolism and astrological connections.

There are 52 cards in the duck, one for each week of the year, 36 numbered cards representing the 36 decans; the King represents the sun, the queen the moon, and the knave the earth, the 12 together representing the 12 signs of the zodiac. The Ace, it would appear from whatever angle one does research on the problem--and whole books have been written on the subject-represents "God 1" Lucifer.

a troy pound, 12 points in pica type, and 12 units in a dozen. The 12 gods of the Babylonian astrological system have left their tracks in our system of weights and measures.

Considering the Church's intimate association with astrology during the medieval period, it is not surprising that the narrow stole or scarf should represent the zodiac[1] (p25) and that another article of sacred attire should be the planeta, the planets.[2] In paganism the 12 signs are frequently represented by 12 stars, and the 7 planets by 7 stars. Both these star-grouping are found in church art sometimes as decorations for the monstrance, sometimes as a sort of crown for the Virgin.[3] (p.8.)

The Gnostic hierarchy "consisted of an arch-priest or patriarch, twelve masters, and seventy-two leaders or Bishops.[4] Since the Gnostics were "an astrological sect" that worshiped the serpent and frequently engraved the 12 signs of the zodiac upon their gems,[5] it is very likely that these 12 "masters," following the usual symbolism of the secret societies, represented the 12 signs.

Hindus picture their good-evil, creator-destroyer Vishnu on an elevated, serpent-encircled throne having 12 rays.[6] The symbolism involved is probably identical with that of carving the zodiac on the papal throne and picturing the

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[1] "Their stole represents the zodiac, and their rosaries are symbols of both Stellar and Solar Mythos." -- Signs and Symbols of Primordial Man, Churchward, p. 359. Montfaucon, one of the Church fathers, pictures "Mater Deor, Mater Syriae" or the great mother with a 7-rayed crown atop her head and the signs of the zodiac (the word was spelled zodiack during the Medieval period, even the 7 letters standing for the 7 planets, the mystics tell us -- Occult Philosophy, Agrippa, p.195) on the stole -- Antiquity Explained. The goddess also holds a sistrum with three S-shaped frets (the Egyptian name for the sistrum is SESES, Budge tells us in his Egyptian Hieroglyphic Dictionary, SESES, written in the old style without vowels would be SSS), and a serpent entwined staff or caduceus. She is in the act of hurling a bolt from her right hand, two solar lions sit on each side of her, just as they often sit on either side of Mary in Church art, and above the 7 rays of her crown is the crescent moon and the usual open-mouth bishop's miter worn by the priests of Dagon (dag, fish plus on, sun) in Babylon. It is extremely significant that the zodiac-stole, also called the amict, is always kissed by the priest before he puts it on (Picart's Ceremonies, vol. 1, p.315).

[2] Picart, loc. cit. See planeta in Harper's Latin Dictionary. The wearing of the zodiac and the planets as sacred articles of attire, and the seating of the pope on the zodiac as in Di Fortuna makes a clearcut and irrefutable connection between Babylon and the Medieval Church.

[3] Many microfilmed copies from authorized churchworks.

[4] The Rosicrucians, Jennings, p. 74.

[5] The Gnostics and Their Remains, King.

[6] History of Freemasonry, Stillson, p.115. On the same page is pictured Abraxas, the god of the year, standing on the zodiac-circle in the center of which is an 8-rayed star and the letter ZUZ (zeta-waw-zeta, 666).

Pope in medieval church books seated on the zodiac.[1] (p27.) In the Masonic "Temple of the Mysteries" we find the zodiac with its 12 signs in the mosaic pavement, the 7 planets in the dome, and the "all-seeing eye" of the sun-god over the altar.[2] In church art we find the zodiac similarly in the pavement or in the stained glass windows of cathedrals,[3] and again, time after time, the all-seeing eye -- just as we find it on the back of U.S. dollar bills -- depicted as the most prominent symbol on the wall in front of the worshiper. When we find that the medieval church identified the 12 apostles with the 12 signs of the zodiac,p.4 as previously mentioned, we are forced to the conclusion that Oriental cults, secret societies and the Church have all been drinking from the same fountain.[4]

Mithraic temples were similarly decorated, and their seven degrees of initiation were associated with the 7 planets, in the last of which the priest-devotee received the title of "Father.[5] The Cabalists, Masons and other secret societies have seven officers representing the 7 planets, and the Church has her 7 grades of officiating officers and frequently pictures the Virgin surrounded by 7 angels[6] -- without a doubt the "angels of the seven planets" so frequently mentioned in astrological books.

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[1] Frontispiece, Di Fortuna, published under the auspices of Pope Clement VII. See also Astrology in The Catholic Encyclopedia, and Zodiac in earlier editions of Ency. Brit.

[2] This symbolism occurs frequently in illustrated Masonic works. Though there has been animosity between Masonry and the Church, particularly on the part of "the beginners," the fact remains that the Masons were once a recognized organization within the Church. The doctrines, rituals, ceremonies, and symbols of the two organizations are essentially the same. Jennings, op. cit., speaks of the "pretended animosity" between the Church and Masonry's twin sister, Rosicrucianism (p.427) and Stillson, op. cit., p.143, declares that Masonry will ever be found "prepetuating its (Templary's) doctrinal teaching of the Catholic faith, and preserving and appropriating the general features of its ceremonies, its obligations, its usages. . . . In other words, Templary in our day and generation, is a revival of the old Order, the old organization. . . . It seeks to reproduce, as nothing else does, or even claims to do . . . . the holy teachings of the historic days of the Templar's pristine practice. The modern Templar's warfare is, indeed, spiritual . . . " It must be remembered that Masonic Templary, then, is a revival of the old organization in which every Templar was a priest in the Church. Protestants do not realize that in going through the various grades of Masonry, they are being indoctrinated into Catholicism, they are being led on a parallel path.

[3] Ency. Brit., 9th ed., art. Zodiac.

[4] "And, again, the Legend of the Craft vindicates its character, and correctly clothes an historical fact in symbolic language, when it portrays Babylonia, which was undoubtedly the fountain of all Semitic science and architecture, as also the birthplace of operative Masonry." -- History of Freemasonry, Mackey, p.62. Masonic scholars everywhere admit that they but continue the mysteries of Babylon, Egypt, Persia, Greece, Rome and the Orient today. The Church generally goes only so far as to admit that a multitude of her symbols, rituals and teachings are of pagan origin, without citing the source of the paganism, though one churchman comes close to making such an admission when he declares that "the Church began in Chaldea and she wandered in Egypt. . . . "

[5] Mysteries of Mithra, Cumont.

[6] Several microfilmed copies from Catholic works.

Throughout the mysteries the numbers 7 and 12 are so intimately associated that they cannot be separated, and we find several references to the fact that 19 was a sacred number because it represented (as the sum) the 7 planets and the 12 signs. This fact, without a doubt, acccounts for the 19th day of the month as being a holy day in the Babylonian calendar[1] a day dedicated to the fate-controlling and fearful 7 planetary gods and the 12 zodiacal rulers. (Scholars have long been puzzled over the reason for sanctity of the 19th day.) In the secret societies the 22 letters of the Hebrew-Chaldean alphabet are ever separated into (the trinity or "three Mother letters"), 7 planetary letters, and 12 zodiacal letters.[2](p.26.) There is considerable evidence that the Greeks also made an astrological division of their alphabet; certain it is that among the Gnostics -- those in the "know" as to the secret meanings of symbols -- the 7 Greek vowels represented the 7 planets.[3]

In Mackinzie's **Royal Masonic Encyclopedia**, we read in its alphabetical order: "**Twelve** -- a number of considerable importance, composed of 7 + 5 and 3 x 4. Cornelius Agrippa ('Occult Philosophy,' book ii, c.13) says -- "Now the number twelve is divine, and that, whereby the celestials are measured."

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[1] Religion of the Babylonians, Sayce.

[2] The Secret Teaching of All Ages, Hall, p.105. In Cabalistic and other secret society books, the 12 zodiacal letters are placed on the tips of a 12-rayed star, inside of which is a black 7-rayed star containing the 7 planetary letters at each tip. The central part of the figure is the triangual containing the "Mother letters," A S M, one letter in each corner. In the Hebrew-Chaldean alphabet, "M final" is 600, and S(Samech) is 60. -- The Qabbalah Unveiled, Mathers, p. 3. Reading the numerical values of these letters from left to right as is the Oriental custom, we have 600, 60 and A, or 1. Why the A instead of the waw? It must be remembered that the mysteries are concealed, that they all deal with the astrological religion of Babylon. Now it just so happens that the Gnostics saw in the letter A an upside down V or waw, even spelling their god's name thus VBRAXAS. (See examples in Montfaucon, op. cit.) They also used VVV as well as SSS, ZZZ, and X Z to describe the ruler of the zodiac pictured as the serpent with his tail in his mouth (Montfaucon, id.) In the Cabalistic Book of Concealed Mystery, (quoted by Mathers, op. cit., p.79), we read "A, Aleph, in itself containeth V, Vau." It would appear, then, that the "Mother" letters in Cabalism represent the "Mother" or Summary number of the god behind all gods, the number of Lucifer as the ruler of the zodiac, 666.

What we have said concerning the Cabalistic "Mother letters," found in the midst of the 7 planets and the 12 signs may also apply to the mystic AUM of the Egyptian, Hindu, Buddhist, and secret society religions, where it is found everywhere referred to. We are forced to suspect the numerical significance of the letters from the fact that the Hindus place these mystic letters in the zodiacal serpent with his tail in his mouth, exactly as the Gnostics place SSS, etc., in the same serpent. (See example in Moore's Hindu Pantheon.) King, op. cit., points out that Oriental mysteries were largely Gnostic, or vice versa. The initiates in the mysteries in all countries appear ever to be well acquainted with the letters and numerals of other languages. Sanscrit itself is a Chaldean alphabet, and it appears certain that those having the "gnosis" in all lands understand and have the same symbols. Masons claim that they can, by giving the proper secret signs, be admitted into the inner sanctum of a Hindu temple, and since AUM is worldwide in the mysteries, we strongly suspect that here again we have the M-final (600), the waw (6) and the Ace or Aleph letter which conceals the waw, 666. We everywhere read of the mystery of the meaning of these three letters, and anyone who spends much time studying the mysteries will know that their only secret is the identity of the god being worshiped and the meaning of the signs, symbols, and rituals by which he is worshiped. There is no other and there can be no other secret in the mysteries than this.

[3] This fact is pointed out by both King, The Gnostics and Their Remains, and Montfaucon, Antiquity Explained. Many Medieval books also make mention of the planetary vowels.

There are twelve signs of the zodiac, twelve orders of blessed spirits, twelve angels governing the signs. . . . twelve principal members of the body (hence the constant association between the body and the 12 signs of the zodiac in our almanacs). . . . In pagan mythology, there are twelve superior and twelve inferior gods. The queen of heaven was crowned with twelve stars. . . " p.748. All pagan-Christian systems likewise, as we have pointed out, give astrological significance to every mention of 7 and 12.

In the Hebrew-Chaldean numerical system, the 12th letter is Lamed, a character which appears to be related to the lightning bolt. In ancient art the **ruler of the zodiac** or the zodiac deified is pictured as a god with hoofs, horns, a tail, and a bolt in his hands.[1] We note that Lucifer, Lux a title of Lucifer in the mysteries) and Lightning all begin with the letter L. We have also noted that in ancient art the fiery dragon or serpent, shoots the bolt from his mouth and that this bolt at times is nothing more, pictorially speaking, than an elongated forked serpent's tongue. The 12th letter of the Greek alphabet, before the sacred stigma was dropped, was Lambda, the letter L, which was symbolized in capital form by an inverted V (Λ) and in its lower case form by an inverted Y (ʎ).

Both these symbols, we have noted, are descended from the Egyptian hieroglyph for the sacred **cerastes** serpent. From every angel, there seems to be an intimate connection between the number 12, the serpent, the zodiac and its "ruler," and Lucifer, the god represented by all the gods of paganism. Note also the L of Leo, solar-lion "ruler of the zodiac."

THE NUMBER THIRTEEN

As 11 was considered as the number of sin because it goes beyond the 10 commandments, so 13 is likewise considered as the number of impiety by the medievalists because it goes beyond the 12 apostles.[2]

Hopper informs us that the number 13 has an astrological origin as the 13th

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[1] Another common symbol for the ruler of the zodiac is the lion. It is interesting to note that the 12th letter of the Hebrew and several other languages and the 12th letter of the Greek before the stigma was dropped from its 6th position was the letter L, a letter which is descended from the lion hieroglyph, as all books on the history of the letters of the alphabet will tell you. Since Leo the Lion is one of the 12 signs of the zodiac, and since the lion, as the destructive king of beasts, became a symbol of the 12 signs deified as one, just as also did the serpent with his tail in his mouth, it must be more than by chance that the Lion letter L is in the 12th position. We note that both Lucifer and Lux begin with the lion letter also.

[2] Medieval Number Symbolism, Hopper, p. 131.

month of the year added ever so often by ancient priestly chronographers in order to bring their yearly feasts back into junction with the seasons.[1] The raven, the bird of doom, was the symbol of this month, as it was also the symbol of the moon, which in turn became the symbol of insanity, hence our word **lunatic**, or moonstruck. On this foundation probably lies the superstition of the "unlucky 13."

In all astrology, the god of the zodiac deified, or Macropropos, is ever compared to man, the Micropropos -- hence our zodiacal man in every almanac, with symbols of the 12, and sometimes of the 36, divisions of the zodiac assigned to rule over the various parts of the body. (This is a way of picturing man as the image of the god of the zodiac, the god with the hoofs and horns, instead of as the image of the Creator!) The Cabalists, who ever conceal their meanings (if any!) by an insanity of double-talk, frequently speak of the "13 conformations of the holy beard of the Macropropos.[2] Perhaps we have a reference here to the year of 13 months, or perhaps just a reference to the complete circuit of the 12 months, or signs, for we find the practice very common, of including the first of a following cycle to indicate that the first cycle is complete or has returned to its starting point. It is a common Old World practice, for example, to refer to the 7-day week as "8 days," and some of the words meaning **fortnight**, 14 nights or two weeks, literally mean 15 nights.

The number 13 is associated with witchcraft in Great Britain.[3] The same principle may lie behind the fact that Odin, who in the North has 12 sacred names as the ruler of the circuit of the year, is said to ride a steed having 8 legs.[4] Since everywhere else in Babylonian astrology the ruler of the year tends to sit or ride on the 7 heads of the planetary dragon or serpent, we are strongly tempted to agree with Hopper that Odin's steed represents the 7 planetary gods which have given their names to the days of the week.[5]

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[1] id., p. 132.

[2] The Kabbalah Unveiled, Mathers. The author unveils little. It is the common practice among the mystics to couch their language in such terms that it can be understood only by those who are thoroughly acquainted with the double-talk ever used in the mysteries for concealing instead of revealing.

[3] Hopper, op. cit., p. 132.

[4] id., p. 205.

[5] Throughout the Old World and in the Orient to this day, the horse is considered as a symbol of the devil and of the sun-god during the storm who, when thundering from the sky is the "mighty stallion loudly neighing," -- the fertilising god of rain and holy water.

THE NUMBER FIFTEEN

In astrology there is not only a "30 god" or god of the month and the monthly fertility cycle, there is also a god of the half-month or fortnight. The number 15 was consecrated to this deity, and Cabalists and other secret societies frequently discuss the sanctity of the number, and consider the **yod-he** (10 and 5 as one of their god's names. In Babylon the number 15 was consecrated to Ishtar and was one of the symbols standing for her name.[1] Symbologists also point out that the number is composed of 9 and 6 -- the 9 of the circle and the 6 of the serpent.

The number 15 was also venerated because it reduces to 6, the number of the serpent (1 + 5 = 6). It is interesting to note that in Babylonian texts, Ishtar is called a "Virgin."[2] This "Virgin" is definitely associated with the serpent in Babylonian texts and art and her house was known as the "house of the serpent."[3] In the zodiac, Virgo, the Virgin with whom Ishtar was associated, is the **6th** sign.

The Masons and others in the secret societies consider both 15 and 21 sacred numbers.[4] In this connection we should point out that in the Babylonian astrological system, the 36 rooms of the zodiac were ruled over by the 36 gods of the constellations outside of the zodiac, the gods which represented the entire heavens not included in the narrow band through which

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[1] Seven Great Monarchies, Rawlinson, vol. 2. p.

[2] The Story of Civilization, Simon and Schuster, p. 235. The title "Virgin" has nothing to do with her morals, but meant only that she was not wed. She was the goddess of prostitutes and bears the title "the compassionate courtesan." id., loc. cit. Great nunneries in Babylon were dedicated to this "Queen of Heaven." (Religion of the Babylonians, Sayce, p. 128; 177-185), which were nothing but houses of immorality. "Her temples were filled with the victims of sexual passion and religious frenzy, and her festivals were scenes of consecrated orgies." id., p.266. The lion was consecrated to her and her star was the planet Venus. (Babylonian Life and History. King, p. 107) Just as the lion is frequently pictured with her after she changed her name, but not her title as "Queen of Heaven," so it was during the period when the Church renamed many pagan gods with Christian names. Many scholars point out that the same god is worshiped in the same way and with the same titles and symbols, though now she is called Mary.

[3] She is also identified with the moon and with the earth as the Magna Mater or mother principle of all nature. She, like her successor, was also worshiped as the goddess of love, of harlotry, and of war, and was sometimes pictured with a lotus in one hand (symbol of fertility) and serpents in the other. She was frequently pictured with a babe at her breast -- as the mother sustaining life -- and one of her titles, "she who leans from windows," is illustrated by showing a serpent leaning from a window. -- Arch. Inst. of Am., vol. 5, pp. 30-34, Pictured at times with a lotus in one hand, just as has her successor, she was also addressed in prayers as the great Mediatrix between the gods and men (Myths of Babylonia and Assyria, Mckenzie, pp.18-20).

If Symbolism means anything and since there is no mention of the worship of a Mother in connection with the worship of God, it would appear that the worship of the "Queen of Heaven" is the worship of the Serpent.

[4] Ency. of Freemasonry, McKay, art. Numbers, to cite one of a multitude of references.

the planets travelled. The 36 were made up of 15 constellation gods south of the zodiac and 21 on the north.[1]

The 15th letter of the Hebrew-Chaldean alphabet is **Samech**, the letter S, and stands for 60, while in the Greek system the **S** or stigma stood for 6. The letter S, as we have already noted, represents the cobra in striking position.

THE NUMBER 19

We have already mentioned that the number 19 was sacred in Babylon, apparently because it represented the 12 signs and the 7 planets, Hopper points out that 19 thus became a symbol of the universe or of "universal" and says that this concept probably accounts for the 19 books of the encyclopedias (books of the circle of knowledge) of Bartholomew of England, Thomas of Cantimpre, and Grosseteste.—Medieval Number Symbolism, pp.77,78.

THE NUMBER 21

We have already noted that 21 was sacred to the 21 constellation gods lying to the north of the zodiac, and that the number was sacred also in the later mysteries.

THE NUMBER 22

Throughout the mysteries we find much made over the fact that the number 22 and the 22 letters of the Hebrew Chaldean alphabet are a symbol of the trinity plus the 12 signs and the 7 planets. St. Augustine, who almost constantly refers to the symbolism of numbers in order to explain scriptural texts (see numerous examples cited in Hopper, op.cit., pp.78-85), made 22 books in his City of God, as did also Rabanus in his De Universe, both because of their consideration of 22, Hopper tells us, as encompassing all

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[1] The Stars in Myth and Fact, Scott, pp.64, 65.

knowledge.

THE NUMBER 24

The number 24 was consecrated to the 24 hour-gods of the day. In the astrological system, the 12 signs of the zodiac seemed to be considered as double like the double hours of the day, each sign, it appears, at times being divided into two parts, one half representing good, the other half evil. In the Hebrew Chaldean numerical system, the 24th symbol is Mem, made almost exactly like the serpent-letter Samech which stood for 60.[1] Washih frankly tells us that many alphabets were of astrological derivation[2] and certain it is that if they do not have astrological connections, they contain some most remarkable coincidences with astrological numbers.

THE NUMBERS 27,28,30

The numbers 27,28 and 30 are all sacred to the moon in the astrological system. The moon makes her circuit of the zodiac in about 27 and one-half days, thus making both 27 and 28 equally representative of the moon cycle. The progression of the earth, however, in its own journey through the zodiac makes it appear to take 30 days for the circuit; hence all these numbers are representative of the lunar cycle, and we often find the zodiac divided into lunar houses according to these numbers. The fact that the moon is generally considered as feminine and representative of "Mother Nature" lies in the coincidence, as we have already shown, that the fertility cycle of motherhood corresponds in length with the lunar cycle. This fact seems to have been seized upon by astrologers as the proof beyond question that the moon and other astrological bodies affect the people of earth. Astrology appears to have

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[1] Since there are only 22 letters in the Hebrew-Chaldean alphabet, additional symbols or forms of certain letters were added to complete the numerical system. It seems significant that Samech, or S, in this system stood for 60 and that final Mom, or M, made almost exactly like Samech, stood for 600. We have already noted that in many inscriptions the symbol M stands for the letter S as does also the symbol W, both probably because of their relation to the same Greek symbol on its side, the S or sigma. All three are composed of two V's VV, the Hebrew spelling of WAW, one of the words for 6 and the word used by the Gnostic Ophites to refer to their serpent "son of god-god."

[2] Ancient Alphabets, trans. by Hammer.

given much consideration to the finding of each individual's fertility cycle by the conjunction of the moon with his particular "star" each month.

The number 30 was sacred to just about every Mother deity in the Old World, beginning with the Babylonian Moon-god **Sin**, whose name was often written with the symbols for this number.[1]

Perhaps we should also mention in passing that the lunar number 28, associated with 30, was considered as the second "perfect number,[2] the first being 6. A perfect number is defined as one whose divisors or factors add up to the numbers. (The factors of 28 are "1,2,4,7, and 14" and their sum is 28.)

THE NUMBER 36

We have already seen that the number 36 was the "triangular" or summary number of the sacred Tetractys, or **Ogdoad** so sacred in the mysteries discussed by Plutarch. (A **triangular** form of a number **gives the sum** of all the numbers included within the number.) The triangular form of 4, as we have seen, is 10, for the numbers from 1-4 added yields 10. In the mysteries this triangular form is shown thus.[3] This 4 by 4 triangle, it will be observed,

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[1] Seven Great Monarchies, Rawlinson, vol. 2, pp. 229; Hopper, op. cit., p. 19.

[2] Hopper, op. cit., p.36.

[3] The secret societies frequently mention sacred triangular or summary numbers. St. Augustine, whose works are referred to by the Medieval writers almost more than the Scriptures and who set the pattern, to a large extent, for combining pagan sacred numbers with Christian ideas, mentions 153 fish and breaks them down into the sacred 50 x 3 + 3. His argument over the sanctity of the number goes on: "Man in the New Life 7 times refined, shall receive his reward in the denarius (10), so that in reward, 10 and 7 meet in him. Now 153 is the triangular figure of 17." -- Letter LV, 17, 31, cited in Hopper, op. cit., p. 82. We are assured that the astrological 12, "rightly considered" is merely another from of 7 since both are composed of 3 and 4 (one by adding the other by multiplying and both image forth the universe in 7 planets or 7 days of the week, and 12 signs of the zodiac or 12 hours of the day. Augustine assures us that "Christ chose 12 disciples to indicate himself as the Spiritual Day and to make known His Trinity through the 4 parts of the world." On John, XLIX, 8; XXVII, LO, cited by Hopper, p.86.

Augustine tells us that much can be learned from the heathen "science of reasoning and of numbers." -- On Christian Doctrine, II, 16, 25, 39, 58 (cited in Hopper, p. 78).

We present these facts to show that the Medieval Church was very number conscious, that it was well-acquainted with the principle of triangular or summary numbers, and that it studied pagan literature to learn the significance of sacred numbers. The Church could not have been ignorant of the significance of 8 and of the summary or triangular form of 8 (36) mentioned by Plutarch as the most sacred numbers in the mysteries. Nor could the church have been ignorant of the summary number of 36, the number 666 assigned from early days to the worship of the sungod as the ruler of the 36 rooms of the zodiacal circle. There are far too many "seals of the sun" with Latin inscriptions to admit of such ignorance, when the 36 rooms are numbered and laid out in a 6 x 6 square with the numbers so arranged that each column adds up the same no matter in which direction the adding is done. The Church could not have been ignorant of the fact that the "36 heavens" which they mention refer to the 36 rooms of the zodiac and the 36 constellation gods assigned to these rooms. Nor could they have been ignorant of the fact that in carving the zodiac on the pail chair and in picturing the pope seated on the zodiac in their books, they were presenting him as the ruler of the zodiac or as the vicar of that ruler. Their silence on this subject is understandable, for had they called

consists of 10 dots. Similarly, the triangular form of 6 yields the sacred 21. The sacredness of pagan number symbols was largely dependent, it would seem, upon these various relationships between the numbers and especially when several sacred numbers in some way joined to form a master number.

This appears to have been especially true of the number 36. This number represented the 36 Decani or "Counsellor gods" ever sacred as the rulers of the 36 rooms of the zodiac and of the entire sky outside the zodiac. The number in this sense, therefore, represents the entire zodiac, or virtually the whole of paganism, for all pagan gods originally seem to have been associated with or representative of the zodiac. Not only is the number the triangle of the Tetractys, it is also the square of the sacred 6, the product of the sacred 3 and the sacred 12, the product of the sacred 4 and the sacred 9, the sum of the sacred 15 and the sacred 21, and the sum of the sacred 30 and the sacred 6. It is therefore of small wonder that pagans swore by the 36 or Tetractys as the most solemn oath they could take,[1] for in this sacred astrological number, symbolically speaking, lie most of the mysteries of iniquity, the whole circle of the zodiac and Babylonian demon worship.

The number 36 to this day is closely associated with divination. Just as there are 36 numbered cards in a 52 card deck, one for each week of the year, so there are 36 numbered divisions in all standard Roulette wheels, usually surrounded by astrological signs. Lest one should think that this division is made for convenience only, dividing the 360 circle into 36 divisions of 10 each, we hasten to point out that all standard wheels have at least one blank or zero division, which shows conclusively that the division was deliberate and not just the result of convenience. The roulette wheel is unquestionably the ancient "wheel of fate" mentioned in pagan texts long before the time of Christ[2] and based upon the circle of the zodiac as a giant wheel that decides the fate of man. The zero division appears to refer to the 5 days beyond the 360 day year used from very early times in both the Old World and the New.[3]

The ancient game of "draughts," similar to checkers, was played, according

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attention to these facts, they would have stamped their spiritual head with the number assigned by the Revelator to the evil one as represented by the 7-headed planetary dragon and the man who was associated with him.

[1] On the Mysteries of Isis and Osiris, Plutarch, LXXV.

[2] id., XI, XII

[3] There are so many references to "the five days beyond" and to the fact that the year had 5 days added to it that one is tempted to agree with a number of scholars who claim that prior to the Flood the year consisted of 360 days, and that following the Flood ran did not discover the change in the length of the year until after the dispersion. There is considerable evidence in support of such a theory. Even the American Indians had a 360 day year and 5 "added" days.

to mythology, by the gods. The board was laid out with 6 divisions each way, thus making 36 squares in all.[1] There can be little question that the "solar seal," used as an amulet in widely scattered parts of the Old World, with its mystic 6 x 6 square and 36 numbered divisions so laid out that they add up to the same number in all directions, is based upon the same 36 rooms of the zodiac.[2] When we find the Greeks and the Romans, the Hindus and the Arabians, the Turks and modern secret societies, the Gnostics and superstitious Medievalists all using this solar seal,[3] we are clearly the stamp of Babylon upon their religious systems, for no less an authority than Budge tells us that these magic squares appear clearly to have their home in Babylon.[4] The true nature of the system is perhaps best symbolized when we find a **black devil mask** used in Arabia with this magic square drawn on the inside of the horned mask.[5]

The 36 gods of the zodiac again, as we have seen, appear in the solar man, or human figure surrounded by the signs of the zodiac Origin tells us in his **Con Celsum**, that the body was divided into 36 parts and that the 36 demons of the air ruled over these parts.[6] There can be no doubt that Origen is here striking against the infiltration of Babylonian astrology into the Christian church and that the "36 demons of the air" refer to the 36 decani which decreed the fate of man in the Babylonian and Egyptian systems.[7] That the warning was

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[1] Thrice Greatest Hermes, Mead, p. 278.

[2] "The many call them daimones. . . . but they are (simple) operations of these Six-and-thirty gods." Plutarch, op. cit., VI. The number 36, used in astrology since the Babylonians first assigned the 36 Dekan gods to rule over the 36 compartments of the heavens and the 36 divisions of the body, will, when used with any peculiar significance, always be found to have astrological connections.

[3] The history of the 6 x 6 "Sigilum Solis" or Solar Seal with its 36 numbered compartments forms one of the most interesting studies in the whole field of investigation of the penetration of Babylonian astrology into the religions that endured. A reproduction in printing of the microfilmed evidence will show the tracks of the ruler of the zodiac running throughout the paganism of the Old World and through the apostasy which adopted this paganism. The other planets had their sacred seals also, but since the Sun was considered the ruler over them all and the central fire from which all the heavenly bodies emanated, the "Seal of the Sun" was considered the most powerful amulet.

[4] Amulets and Superstitions, section on "Magic Squares."

[5] Such a horned devil mask is, or was in 1950, on display in the Arabian section of the Philadelphia Museum.

[6] Con Celsum, VIII, 58.

[7] The influence of Babylonian astrology is also found in the fact that in Britain, 36 gallons equal 1 tierce, wine measure; 36 gallons equal 2 kilderkins, or 1 barrel, ale and beer measure; 36 lbs. equal 1 truss of straw; 36 trusses equal 1 load. -- Measures, Weights, and Moneys, Woolhouse, pp. 52-54. Also from the same book we find that: 36 in. equal 1 guz or 2 cubits, Bengal, p. 72, 36 tomoli equal 1 corro, dry measure, Morocoo. p. 91. 36 the measure is here 360 instead of 36, the two are

not heeded we learn from a hundred different sources in the later church, as we shall see before we have finished.

It is not by an accident that our present township is composed of 36 square miles, for several writers point out that the ancients divided the earth according to the divisions in the sky. Just as truly as our 12 inch ruler was once a symbol of the 12 house zodiac, so our 36 inch yardstick is based upon the 36 rooms into which the heavenly houses were divided.

But we are far from the end of the mystery. It is a well known fact that in astrology, cabalism, and kindred "sciences," **sacred numbers were given names or titles the letters of which add up to the sacred number.**

Thus we find, for example, in **Occult Science**, a multitude of sacred numbers each with the god name whose letters add up to the sacred figure. The 3 of the sacred trinity has the name AB, since A and B respectively stand for 1 and 2. The 4 of the cross and the 4 divisions of the zodiac and of the year has the name ABA (1,2,1). When we come to the "Names answering to the Numbers of the Sun"[1] the numbers found on every solar seal -- we find:

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everywhere intimately related.) 36 cho equal 1 ri, itinerary 6 x 6 square as found in the English-American township, which consists of 36 square miles.) 36 gal. equal 1 gomari, Cyprus.

Still more significant is the fact that in the mysteries, we are everywhere told, the various officers represent the 7 planets, the 12 signs, etc. It appears significant, therefore, that the Rosicrucians should have "36 brethren." -- The Rosicrucians, Jennings, p.189. In Cabalism, the number symbolism coming from the Babylonian Jews which had such a profound influence on the Medieval Church "36 is the number of the Tetragrammaton." -- Qabbaah Unveiled, Mathers. p.214. This, we point out, is the equivalent of identifying Jehovah with Catholicus, Cosmos, or the sacred Tetractys. (" . . Symbolic numbers are profusely scattered through the pages of nearly all medieval writings." -- Medieval Number Symbolism, Hopper, p.127. So prominent, in fact, is this astrological number symbolism that when we find the Church officials wearing the planets and the zodiac-stele, when we find 7 grades of officers in the Church and the 12 apostles identified with the 12 signs of the zodiac, we are strongly suspicious of the "35 stations of the church. The ceremony probably ends back at number 1, thus indicating the complete circuit of the 36 Dekans. Such a symbolism occurs frequently in the mysteries, where the number 1 represents both the first and the last of a series and the "return to the 1" is synonymous to the completion of the circle. We are dealing, it must be remembered, with a religious system where everything used has a mystic meaning and "nothing is without meaning."

Any revering of sacred numbers, and particularly any revering of 36 in a religious sense is as strong a proof of "travel" in Babylon as a cancelled passport stamped with Nebuchadnezzar's official seal.

[1] The Vau is here taken as a letter, not as a word and therefore has the value of 6. The word Vau, or Vav, as well as the word Sas, when spelled as originally (VV, SS), each has the numerical value of 12, the number of the 12-house zodiacal serpent.

Nachiel "the intelligence of the sun" is a very interesting word. The root word is found in Mal. 1:14 and is translated deceiver. Gesenius, Hebrew and English Lexicon, defines it "to act fraudulently." In Strong's Exhaustive Concordance under the same word we find it defined "to act treacherously, beguile, deal subtlety, deceiver." Just how the "intelligence of the sun" came to have the attributes and titles of the serpent in the Garden without recognizing the sun-god as the visible image of the invisible serpent deceiver is difficult to explain. The number 111 is obtained from the word by using all its letters: N-50; A-1; Kh-20; I-10; L-30, total 111. (There is no E is Hebrew. E1 is the spelling for the sound of L.)

Sorath, Hebrew S-60, O-6, R-200, Th-400, total, 666. "The Spirit of the Sun" refers to the god thought to reside in the luminary, the god from whom all other gods emanate, the serpent-bull god of hoofs, horns and tail. The word Sorath is much used in the mysteries as the Hebrew word for the solar deity.

Jean Marques-Riviere, in his Amulettes, Talismans et Pantacles, p.322, speaks of this 6 x 6, 36-room zodiacal square as the seal of "Nachiel Sorath" and declares that the number 666 on this seal is the "nombre de Sorath, demon du soleil et egalement nombre de la 'Bete' de l'Apocalypse. -- the number of Sorath, demon of the sun and also the number of the beast of the Apocalypse. From every angle of approach we find that the Great Deceiver who ever disguises his worship as nature

"6 Vau, the letter of the holy name." (The name and number of the serpent; "36 Eloh" (a name which adds up to 36 and which therefore stands for the 36 Decans) 111 Nachiel, the Intelligence of the Sun:" (The solar seal is always arranged so that each of the columns added up vertically or horizontally is 111). "666 Sorath, the spirit of the Sun" (We leave the discussion of this number to its proper place, with just the mention at this point that 666 is the triangular or **summary** form of 36, and that from very early times the number has been connected with the zodiac and the ruler of the zodiac. In Hebrew-Chaldean, the letters composing the word **Sorath** add up to 666.)

It is interesting to note that in Mexico 36 war chiefs were sculptured on the wall opposite the entrance of the temple at Chichen-Itza, "temple of the tigers," arranged in 3 rows of 12 each. **The Fundamental Principles of Old and New World Civilizations**, Nuttall, P. 212. Copan contains a monolith on the upper surface of which there are "6 x 6 = 36 single glyphs." These added to this 16 glyphs on which the chiefs are seated make 52. Altar R and Altar U each has 24 glyphs. On each side of stela F there are " 6 x 6 = 36 glyphs." id.,pp.226,232.

The ancient Egyptian astronomers regarded the nocturnal heaven as the exact counterpart of the land of Egypt. As there were 36 celestial nomes or divisions in the sky, so there were 36 names in Egypt. id.376. In the Balax papyrus we read of the soul's life in the constellations "The images of the gods of the Southern and Northern countries appear to thee in the thirty-six names; thou goest where they are. . . . thou art amongst the constellations of the 36 Beka." 36 priests served these 36 names and 36 celestial deities. id.377. Greeks had some divisions.488

THE NUMBER 42

The number 42 was very sacred in ancient paganism, as the product of the sacred 6 and 7. The Egyptians revered 42 gods, "rulers of the Underworld,[1]

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worship and who ever hides behind the sun-god in all pagan religions -- from every angle of approach we find that this "father of the gods" bears the number 666. as does also any individual on the earth who speaks for this deity, who heads any system of religion based on astrology and sun worship and who associates himself with the zodiac, no matter by what names the worship may be disguised. The devil worshipers of Mesopotamia are right when they address the devil in prayer as "Sovereign of the moon and of the darkness, God of the sun and fire." And they are again right when, in a poem of praise to the devil, they declare: "I am he that men worship in my glory, coming to me and kissing my feet." -- Devil Worship, Joseph, pp.70,73.

[1] Dwellers on the Nile, Budge, p. 253. Osiris, the lord of the Underworld or Prince of Hades, has "42 terrible demons" at his side as he judges the dead.

and the Romans built 42 temples in honor of the same gods. Medievalists mention a traditional "42 books" which were supposed to contain all knowledge concerning religion, astrology, and cosmography, etc. Hopper tells us that there is no evidence that this exact number of books ever existed, suggesting that the number merely plays upon the traditional Egyptian 42. The surviving records of the traditional books all deal with a "combination of theology and astrology."[1]

It is highly probable that the legendary King Arthur and his round table is nothing more than an astrological myth, just as are most of the other myths of antiquity. King Arthur's table, we note, has 42 divisions.

Babylonian texts frequently mention 50 gods, "50 great gods" and speak also of a "weapon of 50 heads" which is wielded by their deity. The sun-god Marduk was known by "fifty names," and still another text speaks of "The sun with 50 faces."[2] All these figures probably refer to the god as the ruler of the 52 weeks of the year. Numerous instances can be cited of the Oriental practice of rounding off larger numbers.[3] The Hebrew "Council of 70," for example, actually consisted of 72 members, 6 for each of the 12 tribes.

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[1] Medieval Number symbolism, Hopper, p. 53.

[2] Evolution of the Dragon, Smith, p. 82; Religion of the Babylonians, Sayce, pp.481, 482. Sayce, op. cit., p. 305, also speaks of the "fifty great gods," mentioned in Babylonian texts. Sir Wm. Drummond clarifies the mystery of this number for us when in his Oedipus Judiacus he cites many examples of the common Oriental practice of rounding off numbers. It appears certain that the sanctity of 50 lies in its application to the 52 week gods of the year. This conclusion is further confirmed by the Cabalistic Microprosopus-Macroprosopus zodiacal "Cosmic year), "13 conformations" in his "holy beard" (weeks in each quarter), and "31 equal looks" in the "first disposition of his beard," (31 days in mouth). -- The Kabbalah Unveiled, Mathors, pp.76,167, 143. In this same Cabalistic scheme, man climbs toward wisdom through "Fifty Gates of Light" (Hall, op. cit., p. 120), and we read that "N, Nun, is the understanding itself, in its fifty celebrated gates," (Mathors, op. cit., p.60), thus indicating the soul's passage toward heaven through the weeks of the year.

The letter N in most ancient numerical systems stands for 50, and we have already noted the curious fact that N and Z are both composed of two V's and that both these letters have definite VV, WAW or serpent connections. The Egyptian hieroglyph for the letter N is a serpent; the same serpent represents N on the Sinaitic inscriptions.

It is a curious fact that the letter N which stands for 50 in the Greek also was written in its lower case form v, or WAW. The connection of this number (50) and the letter N, v, with the god of the year, pictured by the Gnostics and many other ancient peoples as a serpent with his tail in his mouth undoubtedly accounts for the Gnostic NNN shown on one of their amulets in Montfoucen's Antiquity Explained, Vol. 2, p . It sees beyond question that the maker of this amulet merely substituted NNN for the more usual ZZZ or SSS, to indicate that he was appealing to the ruler of the zodiac, the All-god, to protect him from harm.

In this explanation of the number 50 to refer to the "cosmic deity" or god of the year we have the explanation for the Greek-Roman Donaides, the 50 demon daughters of the god Danaus. -- Dictionary of Superstition, Bonnerjea, art, Danaides. It may also account for the shorter string of five decades, or 50 beads in the Catholic rosary, -- Web. Unabridged, art. Rosary. We should point out that 52 was also sacred to the god of the year, and that equally in India, Egypt, and Rome, we find mention of "52 chief deities." -- South Indian Festivities, Ayyar, pp.185-187. Throughout the world, in the astrological or cosmic system of religion, there was a god for each hour, each day, each week, each month, and each quarter of the year. Even the American Indians had a god for each day, some days being lucky and some unlucky, just as in Babylon. -- National Geographic, June, 1937, p.750. All the functions of these gods were taken over by the saints, and each day of the year now has a patron saint ruling over it. (See almost any Catholic work on the lives of the saints.)

[3] See examples in Cedipus Judiacus, Sir Wm. Drummond.

This sacred number--50--shows up again in Irish tradition, where their god Cuchullin has "fifty maidens" to preside over his birth and on his head "fifty yellow tresses."[1] Cuchullin is only a name for an Irish sungod, and it is not at all uncommon to find the sun-god as the ruler of the 52-week year pictured as a disk with 50 or 52 rays.[2] Some Catholic Rosaries have "5 decades" or 50 beads. Web.

THE NUMBER 60

The number 60 was not only the number or symbol of the god Anu or "heaven" in Babylon,[3] it is so closely related to the serpent, the 60° in each corner of the sacred triangle as an emblem of the deity, and to the circle (representing one-sixth of its circumference), that the Babylonian numerical system is generally called the **sexagesimal** system, the 6 or 60 system.[4] Following the ancient Babylonian method of reckoning, we still divine each degree of a circle into 60 minutes and each minute of the circle into 60 seconds, just as we also divide the hours of the day into 60 minutes and the minutes into 60 seconds.

Though the Babylonians also used the decimal system, their veneration for the much less convenient sexagesimal system may have sprung largely out of the fact that in **60**, the 6 of the serpent and the 10 of the circle unite by multiplication.

Let no one think that Babylon has not made a contribution to our present thinking or that, as some tyros of ancient history so glibly explain, all similarities are the result of chance "because men's minds work the same the world around." The **sexagesimal** system, astrology, and a multitude of astrological concepts ever declare that the record of Jeremiah and the Revelator is true, all the world has drunk of wine from the same glass.[5] It is inconceivable that the various peoples should forget their religion as they

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[1] Medieval Number symbolism, Hopper, p. 209.

[2] Several microfilmed examples.

[3] The Gnostics and Their Remains, King, p.159.

[4] Web. Unabridged, art. Sexagesimal.

[5] Jeremiah 51:6, 7,49. "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." Rev. 18:1-5.

spread abroad after the confusion of tongues, and then reinvent the same concepts entirely independent of the original, though we readily admit that some modification or refinement (if dross can be refined!) of the parent system and its teaching and symbols has occurred with the lapse of the milleniums and the exchange of ideas between those who have the "gnosis" of the original.

THE NUMBER 360, 365

The "God of the Year" is represented with 360 or 365 as the numerical equivalent of his name. Scholars list a large number of gods whose names add up to 360 or 365, all of them being considered as the ruler over the circle of the year. Everywhere we find a god appointed for each day of the year, even among the American Indians, and the number 360 was considered as the length of the year on both sides of the Atlantic, with "5 days added." **Several scholars have submitted evidence that the year prior to the Flood was 360 days: long and that some change in the earth's cycle came at that time.** The Church as a saint for each day of the year. (See Note[1] for list)

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[1] Abraxas: A-1, B-2, R-100, A-1, X(ch)-60, A-1, ( )-200 equals 365. (Gnostic year-god)
Belenos; B-2, E-5, L-30, H-8, N-50, O-70, ( )-200, equal 365. (Belenos was the name of the god of the year among the Gauls.)
Neilos: N-50, E-5, I-10,L-30, O-70,( )-200 equal 365. (Long I was commonly written EI during the Gnostic period. -- The Gnostics and Their Remains, King, p.173.) The Nile was associated with the "lord of the year" because of its yearly fertilizing inundation of Egypt. As one of the most sacred rivers of antiquity, it is especially significant, for at its lower end it had 7 branches (Age of Fable, Bullfinch, p.55), and therefore to the astrologically conscious Egyptian mind, it was a type of the 7-headed planetary serpent-god of the sky. Many ancient rivers, like our own Snake River, were named after serpents and their yearly rise and fall and serpentine course, were associated with the serpent and the yearly journey of the sun through the zodiac.
Meithras: M-40, E-5, I-10, (th)-9, R-100, A-1, ( )-200 equal 365.
Hercules: (ERKELE--Greek spelling,--Echoes from Egypt, Groves, p.378). E-5, R-100,K-20, E-5, L-30, E-5, ( )-200 equal 365. Many scholars point out that Hercules was the sun-god of the year and that his "12 labors" represented his passage through the 12 signs of the zodiac. (See, for example, The Stars in Myth and Fact, Scott.)

It will be observed that though all these gods were not originally Greek gods, they were adopted by Greece and bear Greek names which show that the Greeks were very number-conscious, as were the Babylonians, when they made up their god names. There is strong evidence that the same numerical values were known also among those who had the "Gnosis" in each country.

Chapter 13

THE NUMBER 666

We now come to the great master summary number -- and this number is called a **summary number** both by Irenaeus[1] and by writers in the secret societies[2] -- the number which sums up all the gods of the Babylonian astrological system, the number 666. In the symbolical language of the mysteries, a summary number is the sum of all the numbers included in a smaller sacred number, the "triangular form" of the smaller number. We have already seen that 6 is the summary of 3 since the sum of the numbers from 1 to 3 is 6. Likewise the summary number of 4 is 10, the summary number of 6 is 21, and the summary number of 8 or the Ogodoad, as Plutarch, **writing at the time of John the Revelator**, repeatedly points out, is the number 36 which he declares was the most sacred number of the Egyptian mysteries.[3]

We should point out that Plutarch himself was an initiate of the mysteries, and that he did not and dared not reveal more about the mysteries than that which had already, by various leaks, become know. If the summary or triangular form of 36 was not known to Plutarch, at least it was known to the Gnostics and to those who have been drinking of this fountain since that time. **The summary number of 36 is 666**. (The numbers from 1 to 36 added give

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[1] "The number 666. . . sums up every error of devised idols since the Flood." -- Contra Colsun, Irenaeus

[2] "666 is therefore the summary of all the magic of the ancient world; the entire programme of the human genius, which the divine genius of the gospel wished to absorb or supplant." -- History of Freemasonry, Stillson, p. 101.

[3] "And what is called the Tetractys, the six and thirty, was (their) greatest oath. . . and is called Cosmos, which is produced by adding together the first four even and the first four odd (numbers)." -- On the Mysteries of Isis and Osiris, Plutarch, LXXV. Like the Babylonians, the Pythagoreans, Plutarch tells us, "embellished both numbers and figures with the appellations of Gods." id., LXXV. Had Plutarch dared to point out the summary number of 36, he would have given us the secret number of Cosmos, the Pan or all-embracing god of the zodiac or the whole heavens deified, for as 36 is the summary number of 8 (the numbers from 1-8 added together), so 666 is the summary number of 36. The Latin name for Cosmos was Catholicus (Harper's Latin Dictionary) both words meaning the universe and referring equally to the universal god who embraced all other gods. There is a far deeper meaning to the use of the latter word, catholicus which embraces all other religions and accepts and renames their gods than many suspect, for a careful examination of the tenets, rituals, symbols, vestments, and organization of the Roman religion will show how intimately all are associated with the gods, or more correctly speaking, the god, of astrology. The Revelator's warning to count the number of the Beast -- the 7-headed dragon who ruled the zodiac and all its gods--was as much in force at the time it was written as it is today.

us 666.) The number is to be found on Gnostic gems by the score,[1] on the sacred solar seal with its 36 numbered compartments,[2] on the 36 hexagonal compartments of the "honeycomb" used as a magical amulet in Medieval times,[3] on Egyptian astrological playing cards if we may trust the translations of these cards as printed in some of the secret books of the Rosicrucians,[4] and connected with the names of the 7 planetary gods, the 7-headed planetary dragon which crawls through the 36 rooms of the zodiac on each of his circuits.

The questions may arise as to why anyone should use the number 666, especially anyone having a knowledge of the book of Revelation, and why the number 666 took precedence over the multitudes of other sacred numbers used as names or symbols of pagan deities.

We shall answer the second question first. The number 666 belongs to the Solar Seal, which consisted of a 6 x 6 square with 36 numbered compartments. We have already noted that the number 6 was sacred to, and representative of, the serpent, and that the sungod and the serpent are ever pictured together in ancient religious art. We have also noted that the circle of the zodiac was represented by a serpent with his tail in his mouth, this symbol standing for the zodiac deified and in particular for the sungod as the ruler of the universe, the whole circle of the heavens and all its gods. And we have noted that the sum of the numbers from 1-36 is 666, the number which in number symbolism holds in its mystic embrace the whole realm of pagan

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[1] See the multitude of these amulets with their SSS, ZZZ, XXX, VVV, and even X Z. (666 as in the Scriptures, except for the Zeta's replacing the Stigma) in Antiquity Explained, Montfaucon; also in The Gnostics and Their Remains, King, and in a multitude of the works of the secret societies, where the same symbols prevail. The 6-pointed star represented 6, we are sure, because we so frequently find it in combination with other 6-symbols in Gnostic inscriptions, thus XZZ, ZXZ, etc. This is a very important point to note, for we find the popes seated on the zodiac during the Medieval period with three 6-pointed stars on their coats-of-arms. The Church used symbols with meaning, and let no one think that her scholars are so ignorant as not to know the meaning of the symbols she uses.

[2] Copies of this 6 x 6 "seal of Sol" with its 36 numbered compartments of Cosmos or Catholicus will be found in many books of the secret societies, in Oedipus Egyptiacus, Kircher; in Talismans Ture, Maack; in Anacalypsis, Higgins; in Occult Philosophy, Agrippa; in Doctrine and Ritual of Magic, Levi; in Das Buch der Amulette Und Talismane, Laarss; in Amulets and Superstitions, Budge; in a multitude of popular books on astrology; and in a black, horned, devil mask in the Arabian section of the Philadelphia Museum. Many of these amulets, appealing to the All god to protect the wearer from sickness and misfortune, have Latin inscriptions on them showing that Italy was well acquainted with the number of Cosmos. John Marshall, an early English traveller in India several centuries ago, tells us that the magic squares of the planets were widely used as amulets at that time. -- John Marshall in India, John Marshall, pp.355-360 (The author's work long lay in manuscript form, before being published by the Oxford University Press in 1927.)

[3] Microfilmed copies.

[4] The Book of Thoth, Crowley. In this private work, intended only for circulation among the Rosicrucians, the number 666 will be found in connection with Sol in the center of the 7 planets and also in another place just below the sun-in-the-moon, thus: 666 we note that Crowley has placed the 1 of "God 1" in the sun. Microfilmed.

deities. This number summarizes, as does no other sacred number in all paganism, the gamut of pagan idolatry -- it is above all others the truly **universal** number of the apostasy. Let us summarize the concepts that make it so:

1) It represents the pagan trinity, for in it the number of the serpent, 6 is thrice repeated.

2) It is built up of 6, the square of 6, and the numbers from 1 to 36, the latter number referring to the 36 "Councillor gods" of astrology the sacred "Tetractys" of the mysteries discussed by Plutarch, and taken over by the early "Fathers" of the Church who slightly disguised the 36 compartments of the heavens by calling them the "36 heavens."

3) It represents the zodiac deified, the Macrocosm of the Cabalists -- the "Heavenly Man" or god of the entire heavens who according to astrology was the father and pattern of the Microcosm or earthly man. From very early times in the fathers we read that man's body was divided into 36 parts with a god of the sky assigned to rule over these parts,[1] a concept which we still find ever present in astrology, though our modern almanacs usually show only the 12 house gods instead of the 36 room gods. Plutarch tells us that the 36 gods of the zodiac were deified as one and called **Cosmos**, and Typhon.[2] Typhon is the ruler of the Underworld or Prince of Hades. **Pan**, the **all**-embracing, **all**-encircling, or everywhere god of hoofs, horns, and tail is likewise identified with the zodiac and "represents the universe."[3] There is a peculiar affinity in the meaning between **Cosmos, Typhon, Pan**, the **Universe**, and the word **catholic** which comes from the Latin word **catholica**, meaning "the universe." We submit, therefore, that the numbers of the solar seal; 6,36,111, and 666, used as the sacred numbers of the sun-god -- the god of the hoofs and

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[1] Con Celsum, Origen, VIII, 58.

[2] Plutarch, op. cit., LXXV.

[3] "Pan represented the Universe." -- Heathen Mythology, Dwight, p.23. Kircher shows him with his 7 pipes associated with the 7 planets.

horns -- as the ruler of the universe and all its gods, we submit that these numbers apply in a peculiar and specific way to any religion which is based on astrology and claims **universality**.

4) The number 666 is intimately associated with the sacred **WAW** worshiped by the Gnostics and the sacred **SHIN** revered by the Cabalists. (We have already noted the relation of the **Shin**, the S or serpent letter-number, to the 6 and the waw.) In the mysteries we read not only of the mystery and sanctity of the **Shin** itself, we also read of the mystery of the "three arms" of the **Shin**.[1] On solar seals we find the 666 god of the seal **pictured as a lion**.[2] While the cabalists make bronze amulets of the solar lion holding the **Shin** in one paw.[3] The evidence seems unmistakable that in the mysteries, the "three arms" of the serpent-letter **Shin** to those "in the know" represent three waws or 6's.[4]

5) Our conclusion is that in 666 we have **summarized** the whole system of astrology, the whole system of the secret societies as carried forward in the Egyptian Greek-Roman mysteries discussed by Plutarch at the time of John the Revelator, the whole system of the Gnostics, of the Cabalists, and of modern secret societies who make many veiled references to the **Shin** as embodying the

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[1] The Gnostics and Their Remains, King, p.208; The Rosicrucians, Jennings, pp. 57,58. We have a microfilmed copy of a Medieval work showing a large shin: Unfortunately the page trimming cut off a portion of the third arm of the shin and the major portion of the letter above it so that the latter cannot be identified. It appears certain, however, that the author intended to show that each arm of the shin represented a WAW or Stigma and therefore 666.

[2] See example in Oedipus Aegyptiacus, Kircher.

[3] Microfilmed copies, as well as photographs of such a solar lion with his shin, nailed to a door-jam as the "guardian of the door" by a Los Angeles Negro family who frankly stated that they were students of "the occult, Cabalism, and Spiritualism."

[4] King, Gnostic, p.208, calls attention to the fact that Belus in Babylon (who was also pictured as a lion and the ruler of the zodiac) holds a similar symbol in his hand and that this symbol during the Medieval period was connected with the three nails of the cross. Why three nails? The Church frequently pictures Christ nailed to the cross with four nails, and there are enough "authentic" nails of the cross revered in shrines throughout the world to build a fair-sized house. We shall later see that the use of three nails in church art -- and they are sometimes formed into a shin or W -- is a clever way of concealing three WAWS or 6's, for the word WAW means nail! There appears to be a deliberate design in the Medieval practice of writing the shin like the letter W, for both the WAW and the Stigma ever struggle for the 6th position in the world's alphabets and both are equally connected with the serpent and 6. The three V's or WAW's of the Sigma, the W, the M, the Shin all show a definite design in concealing the number 666. Herein also we find the reason why the letter M, revered by the Church and in secret societies throughout the world, "is frequently connected with the Lord of Souls," (Gnostics, King, p.175) or prince of Hades. The serpent sun-god became the Lord of Souls because he is supposed to spend the night in the underworld or realm of the dead; and the same god has an earthly representative who claims jurisdiction over the departed souls and who claims to move them from purgatory to heaven for a price. If the number 666 applies to the former, it applies equally well to the latter.

mysteries; and above all this sacred number, we believe, applies to the apostasy which has taken all the threads spun by and in the mysteries and woven them into a **universal** system of religion embracing all others and disguised with a Christian nomenclature. No matter what path one travels in his study of the symbolism of sacred numbers, he invariably finds at the end of the path the Serpent, the "Heavenly Bull" (with his hoofs, horns, tail, and pitchfork), and the "Roaring Lion" who goes about seeking whom he may devour. Certainly in the numbers composing the "seal of the sun" -- 6, the number of the serpent; 36, the number of the astrological and Babylonian Macrocosm or Tetractys; 111, the number of the "Heavenly Bull" or Aleph thrice repeated; and 666, the summary number of the whole system -- certainly in these numbers we find the reason why the Revelator describes the Beast, and the man who is the earthly representative or mouthpiece of the Beast by the number 666.[1] Certainly no other number better sums up the mystery of iniquity, and certainly the Revelator had good reason for admonishing us to "count" the number of the beast. (In Strong's **Exhaustive Concordance** we find that the roots of the word **count** -- -- mean "to compute, to manipulate, to verify by contact, to search for, to feel after, to handle, touch.")

The answer to the first question -- as to why anyone should use the number 666 lies in the very nature of pagan idolatry, which is, as we have seen, nothing but disguised demon worship. The principle behind all demon worship is fear, and the worship is nothing more than an effort to placate the evil one. Since in the fear religions, all misfortune, sickness, and death are the result of the operations of evil spirits, the worshiper, knowing by his conduct that he is not on God's side and therefore cannot expect, as long as he continues in open rebellion, to have his prayers for help addressed to God answered, turns to the only other supernatural power available to him, Lucifer himself.

One characteristic stands out in all these fear religions: The worshiper ever tries to stay in the good graces of his god by revering or wearing some symbol representing that god. Not only does he offer his most cherished possessions -- perhaps his own children -- he must ever, to avoid disaster, have on his person some object in which the spirit of his god dwells, **he must**

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[1] Many have not noticed that the number 666 in Rev. 13:17, 18, is the number of the beast -- 7-headed dragon -- as well as of a man.

carry his god around with him. This is the principle behind all the charms, amulets, and magical objects ever found in pagan idolatry.[1] Since the amuletic use of 666 has the same foundation, we must thoroughly understand this foundation before we proceed to answer fully why 666 is a catholic or universal number **which embraces the whole gamut of pagan idolatry**.

Everyone who has studied paganism at all the observed that the cross has ever been sacred in it, in the old World and the New. The reason is simple. The cross is revered as a symbol of the sun-god--the fertilizing "heavenly bull,"-- because when one looks, through partially closed lids, at the sun, or any other bright light, he sees the streamers form themselves into a cross. In carrying the cross around with him, therefore, or in bowing down and worshiping it, the devotee carries his god, at least symbolically speaking, around with him, and bows down to it, ever in the hope that this open allegiance to his god will bring good fortune.

The wearing of jewelry rests on the same foundation. He who does not know that gold was ever sacred to the sun and according to some texts was actually considered as condensed sunshine -- he who does not know this has never yet studied the history of jewelry. The same may be said for silver -- "condensed rays from the moon" -- sacred to the moon on both sides of the Atlantic from earliest times.[2] Each of the other planets had its precious, sacred metal, and each had its sacred gem or precious stone, its sacred color, its sacred tree its sacred animal, and its sacred numbers in which the spirit of the planetary god was believed to reside.[3]

Babylonian texts specifically state that "the diamond, the topaz, an the crystal" are "the flesh of the gods,"[4] little suns or stars, so to speak, which the devotee wore in the hope that the spirit of the heavenly deity thought to reside in the gem would prove an effective charm. The worship of light, lightning, and fire as the visible image of the god from whom all other gods were though to emanate -- the sun -- comes out of the same snakepit as the revering of

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[1] See Budge, Amulets and Superstitions, and Kunz, the Curious Lore of Precious Stones, Burgess, Antique Jewelry, Whitelock, The Story of Gems. It was the common teaching during the Medieval period that spirits or the souls of the departed dwelt in gems and even communed with and protected the wearer. Each month of the year, each sign of the zodiac, still has its particular sacred stone. "The habit of wearing jewels," says Waterman in his The Story of Superstition, p.145, "arose, in the first place, out of fear of the supernatural." The gems were believed to have the "influence of the planets" in them. Budge, op. cit., p.202.

[2] Story of Color, Birren, p.27.

[3] Doctrine and Ritual of Magic, Levi, p.362; Occult Philosophy, Agrippa, p.239.

[4] Religion of the Babylonians, Sayce, p.490,491.

precious stones, and it is highly significant that to this day in the Orient, the same word is used to describe the lightning bolt and the diamond, the latter being considered as congealed lightning.[1]

It is perhaps needless for us to point out here that a knowledge of these facts throws considerable light on the Biblical injunction against the wearing of gold, silver, and precious stones. Few have thought of such ornamentation as a form of demon worship, but the history of the subject proves such to be the case.

In spite of every effort to protect the body against offended evil spirits by surrounding it with the symbols of these spirits,[2] evil and misfortune still came. Though the chief occupation of the priesthood lay largely in the manufacture of amulets, in charging them with the spirits of the gods (for a good fee), and in

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[1] Evolution of the Dragon, Smith, p.127. This fact makes a direct connection between the lightning bolt or devil's pitchfork and the diamond, a connection which appears to be indicated by Babylonian texts describing the thunderbolt as a weapon in the hand of the god of storm: "The weapon which scatters rays of brilliance, that is made beautiful for kingship. . . . The forceful flash, made for the hand to grasp, there is none who faces . . . . The great stones that are made beautiful with rejoicing, that are fitted to become the body (Assyrian, flesh) of the gods. . . . the crystal . . . . the precious stone, glass . . . . and gold must be taken . . . . The pure god who is exalted afar, the supreme bull of Mul-lil purifies and enlightens." -- The Religion of the Babylonians, Sayce, pp.490,491. "The deluge of battle, the weapon of Fifty heads (facts on a gem, representing also the 50 -- or 52 -- gods of the weeks of the year ?), that which like the monstrous snake bears the yoke on its seven heads (I. bear). The overthrower of mighty battle, prevailing over heaven and earth, the weapon of fifty heads (I bear). Taat whose Light gleams forth like the day, the god of the eastern mountain . . . . The weapon, the terror of whose splendor (overwhelms) the earth, which in my right hand mightily is made to go, and with gold and crystal is covered . . . . " id., p.481. Nergal, the ruler of the underworld, has a weapon "whose whip cracks," and the noise of the weapon is mentioned. The weapons of this god have such names as "The destroyer of lords," "the weapon of 50 heads," "the weapon of seven heads," "the weapon which makes the lords tremble." -- A New Boundary Stone, Hinke, pp.81-85. Buddhists mention the diamond mace, "as one of the weapons of devils. -- Sacred Books of the East, Wilson, p.371. The "Prince and Power of the Air," bears in pagan literature such titles as the following: "the lord of the weapon," "merciless storm," "prince of the emerald stone," and the god who holds these weapons is "the mighty seorcher," "the bull of light," "the god of lightning," "the god of fire," "dragon ruler of the world," "the javelin thrower," "the dazzling friend," "the raging king, the violent one," "the solitary monster," "he who hath no mercy," "he whose slaves we are," "the lightning flash, the plague demon, the king of Hades."

The very word for diamond and lightning belt in India, the word dorje, means "King of stones," -- The Thunder Weapon, Blinkenberg, p. 46. "Stars" are frequently referred to the Babylonian texts as "the weapon in the hand of Marduk. -- A New Boundary Stone, Hinke, p.85. This connection between precious stones, their flashing light, and the thunderbolt also probably accounts for the worldwide worship of the "fire stone" found so frequently on pagan altars. The stones from which fire was kindled by striking their edges together were believed to contain the fire spirit, the spirit which came from the sun-god by way of the lightning bolt. American Indians and others worshiped the fire stick for the same reason, and there is a multitude of proofs that one of the reasons the sacred groves were sacred was that fire could be obtained from their wood by friction. The thoughtful student will observe that in all these concepts, fire is the central element and the worship of the "God 1" is the basis of the whole system.

[2] King Tut had 143 pieces of this sacred amuletic "armour" upon his person when his body was exhumed, as well as a tail fastened to his mummy, (The Tomb of King Tutankhamen, Carter, pp.184-224.) so that his god would recognize him as one of his earthly representatives when he arrived in the lower world.

Jastrow tells us that the wearing of some likeness of the god or demon who afflicted mankind was thought to protect from the evil the deity might produce. -- Babylonian Life and History. p.164. The Lamas of Tibet teach that amulets contain demons which protect the wearer. Even St. Augustine tells us that jewelry was worn "for the demons." There is a close relation between the Arabian practice of inscribing the names of the 7 planets on their gems (Amulets, Budge, pp. 40-43 and the worship of the 7-headed dragon.

devising incantations to accompany them,[1] disaster, disease, and death was still the common lot of man. The worshiper ever demanded from his priest the reason for the failure of a "god" to protect him from the misfortune he feared and dreaded, and the priest ever explained that some other wandering, more powerful spirit had slipped past the charm. It then fell to the lot of the priest to seek out the identity of the new spirit and devise a new charm or amulet -- again for a good fee -- which would placate the offended deity.

From the standpoint of the priesthood the system was practically foolproof. The wealth of the nation flowed into the temple until the hierarchy owned the whole of the land and became the virtual dictator over a nation of slaves. All the priest need do, to retain his power, was to keep superstition and the fear of evil spirits ever before his subjects, many of whom spent their entire lives ever seeking protection and the immortal life which the priest declared would be theirs if they wore the proper amulets and went through the proper initiations, incantations, and rituals. The devotee ever sought a charm that would give him complete protection from **all** wandering evil deities, and the priest ever dangled the promised charm beyond his reach. Herein will be found the germ of all the mysteries practiced in pagan religions throughout the world.

Whenever good luck came to the devotee, the amulet or god being worshiped got the credit; when misfortune came, the priest got more money, for some new offended deity must be placated. The ranks of the gods were ever being swelled by the addition of the spirits of the dead, which were identified with the stars and which were generally considered evil or potentially evil unless appeased by the proper rituals.[2]

Through this whole system the power of sacred numbers ever played a prominent part. The amulet could be a gem or any other symbol representing the god or it could be the god's number. Most effective of course would be the inscribing of the **number** upon the gem or amulet, thus increasing its power, and most effective of all would be a gem inscribed with a master or summary number which would embrace **all the gods of heaven and earth.** This number, we believe it is clear, was the number 666 and hence we have here the reason as to why anyone should wear or associate himself with the mystic, all-embracing number.

Hundreds of these magical amulets, often with sacred numbers, are pictured in archaeological books. Father Montfaucon, one of the great scholars of the Church, shows a multitude of Gnostic amulets containing

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[1] The Story of Civilization, Simon and Shuster, p. 204.

[2] Worship of the Dead, Garnier; The Origin of Pagan Idolatry, Faber,

magic number "seals" in his **Antiquity Explained**. We have microfilmed many hundreds of these number-amulets.

Many of these gems contain inscriptions and numbers in secret alphabetical codes invented by the religious leaders to conceal the mysteries from all but the select initiated. Concealment in this manner is common to all the mysteries. The priesthood has ever had its "Latin" which is "Greek" to the uninitiated.[1] Even the priests of ancient Babylon used the Sumerian alphabet and language in their charms and rituals in order to intrigue and awe the common worshiper. It appears from the evidence that nearly all these charms were secret and are known today only because they were buried with their owners by priestly embalmers in order to help the spirit of the departed in its perilous journey in the realm of the dead.

Montfaucon, in the work cited above, **presents to us a mystery of the highest importance** in our understanding of the full meaning and scope of the number 666. The author shows himself thoroughly acquainted with Latin and Greek and the various changes in letter formation that have occurred. He discusses quite thoroughly, and with a deep knowledge of the facts, the symbols of the gods and the inscriptions found of these gems, translating all that were translatable to him. The mystery in Montfaucon's work lies in the fact that he **overlooks not the slightest detail in these amulets, except the most prominent and ever-recurring ~~SSS~~,~~ZZZ~~,X=Z** etc., to be found within its encircling serpent on a multitude of these gems! Certainly a scholar of Montfaucon's standing knew the numerical value of the letters of the Greek alphabet. He could not help but know that the Greeks and many others used a line in connection with letters, on occasion, to indicate that the letters were to be read as numbers. **Yet he never at any time so much as mentions the mystic letter-numerals which are frequently the most prominent feature of the entire amulet**! Why this strange silence?

Now it just so happens that X ≡ Z is almost in the exact form of the number 666 as it occurs in the book of Revelation, in some Greek texts. In the Scriptures we find the number sometimes written X S[2] which are the Greek letter-numerals for 600, 60, and 6 respectively. On Gnostic inscriptions, only one difference will be noted, the **zeta** or **Z** has been substituted for the **stigma** or **S**. As we have already pointed out, when the **stigma** was dropped from the alphabet, the **zeta** became the 6th letter and stands for both 6 and 7 (Six and

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[1] Herodotus, Rawlinson's trans., p.93; Shrines of a Thousand Buddhas. Tucci, p.53; The Mysteries of Mithra, Cumont, p.28; The Rosetta Stone, Budge, p.66; Religions of Old Korea, Clark, pp.72,73.

[2] Wilson's Greek-English Diaglot used this form, though with the lower case form of the central letter.

Seven -- both words, we note, begin with the serpent letter) in the mysteries to this day. The Revelator could have written 666 as SSS had he desired to do so, for the place value of letter-numbers was known before the time of Christ.

Though the early church leaders showed themselves strongly opposed to Gnosticism, many scholars point out that **it was later embraced by the Church**. Montfaucon tells us that demon worship was carried on in the early church by those claiming to be bishops of Jesus Christ,[1] and the Gnostics, as we have already seen, combined the worship of the serpent with the worship of Christ, they combined elements from the Babylonian, Persian, Egyptian, Greek, Roman, Hebrew, and Christian religion into the universal or catholic system which embraced all others.[2] It is but natural that they should take over, also, the summary number which includes in its mystic embrace the whole circuit of the heavens and all its gods, the number 666, the secret and most sacred number, we believe, in all paganism.

The evidence appears clear that Montfaucon does not mention nor discuss this number on Gnostic gems because he dared not. The death penalty has ever been the lot, and is still the lot of those who reveal the secrets of the mysteries.[3]

Since Montfaucon's day there have been multitudes of the Church's scholars who have had no trouble in translating letter-numerals on Greek manuscripts and coins. Why have they never charged the Gnostics as being at least a part of that religious group against which the Revelator warned his readers when he revealed the sacred number of the universal religion? Why can a scholar, when translating the Scriptures, read X=S as 666 and then suddenly go blind when he comes to X=Z on a Gnostic gem, particularly when the latter is accompanied by the line which indicates that it is to be read as a number? Why do the scholars of the Church read S as 6 when translating dates on Greek coins and in Greek manuscripts, yet fail even to see it when they find SSS on Gnostic amulets?

Montfaucon, along with many other scholars, tells us that the serpent with his tail in his mouth is a symbol of the circuit of the zodiac.[4] We have seen that 666 is the number **par excellence** of the zodiac and all its gods, the

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[1] Antiquity Explained, vol. 2,p.

[2] The Gnostics and Their Remains, King.

[3] All secret societies, it seems, hold the death threat over any initiate who reveals the secrets.

[4] Op. cit., vol. 2,p. One Babylonian constellation is spoken of as "the image of the Serpent. . . . its stars like a circle." -- Soc. of Bib. Arch., Proceedings, 1893, p.326.

summary number which in the final analysis belongs to the god behind all pagan gods, the serpent or the solar deity with his hoofs, horns, and tail. It is not difficult to see the danger that a church scholar would be in if he were to point out that 666 is the summary number of the Babylonian astrological system as represented by the zodiac, when the spiritual leader of the same church has, or has had, the zodiac carved on his throne and when he is repeatedly shown in early church works seated on the zodiac. It must be remembered that the sun-god Bel in Babylon and Ra in Egypt were considered not only as representative of the heavenly luminary as the source of all other heavenly luminaries and as the great life-giver and sustainer of mankind, **these gods were also considered as the zodiac deified.**[1] Mithras in Persia,[2] Zeus in Greece,[3] and Jupiter in Rome[4] all have a similar intimate connection or

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[1] "When Merodach became a sun-god, he was identified with the ancient Gudibir, and astrology taught that he was one and the same with each of the 12 signs of the zodiac." -- The Religion of the Babylonians, Sayce, p.107. Bel was identified with Merodach and of the former we read: "Bel, the Lord, King of the circle of constellations, Father of the gods; Lord of the World." -- Inscription of Tiglath Pileser I. This inscription goes on: "Tiglath Pileser, the powerful king; supreme King of Lashanan; King of the four regions (symbolized in paganism by the sign of the cross); King of all Kings; Lord of Lords; the supreme; Monarch of Monarchs, the illustrious Chief who under the auspices of the Sun-god being armed with the sceptre pictured as a serpent-headed staff on Babylonian seals -- Seal Cylinders of Western Asia, Ward, p.163) and girt with the girdle of power (wearing the zodiac-marked stole?) over mankind, rules over all the people of Bel. . . " Tiglath Pileser goes on to call himself "the proud chief," and "the ruling constellation; the powerful; the lover of battle." There is a remarkable coincidence here between the king of Babylon and the ruler of the religious kingdom who later picked up all the threads of man's ancient religion: The symbol for Bel, or the zodiac deified, in Babylon (The Cross, Ancient and Modern Blake, p.15) probably represents the sun-god as the ruler of the circle and the four quarters of heaven. The same symbol appears atop the papal crown. The king of Babylon identified himself with Bel, or Belmerodach as he is often called, and called himself "the ruling constellation." The later ruler is pictured seated on the zodiac in Di Fortuna, printed under the auspices of Pope Clement VII, in the Nuremburg Chronicle (1493) and in a number of other Medieval works. French histories who record the capturing and captivity of the pope by the French, declare, according to Higgins, Anacalypsis, that the zodiac was carved on the papal throne. Tiglath Pileser calls himself "King of all Kings, Lord of Lords." The pope bears the title "King of Kings, Lord of lords." -- Picart's Ceremonies, vol. 1, p.312 ( ) will be found atop the papal crown as well as in the hand of a host of pagan deities. That Ra in Egypt was considered not only as the sun-god but also as the ruler over the zodiac is evident from Budge.

[2] The most usual picture of Mithras as found on the monuments is as lion-headed figure in the coils of a serpent with the signs of the zodiac between the coils. -- The Mysteries of Mithra, Cumont.

[3] Zeus originally represented "the whole circuit of the heavens." Herodotus; The Rosicrucians, Jennings, p.106.

[4] Jupiter represented "the circuit of the Heaven." Herodotus, ii, 250. But the references here cited of these few gods as rulers of the zodiac are far from giving the complete picture. The following gods -- all connected with the sun-god as the ruler of the year -- are pictured on ancient medals, amulets, or in religious art in connection with or in the midst of the 12 signs, thus showing that each was considered as the god of the zodiac: The Titans, Pan, Sol, Abraxas, Saturn, Lucifer, Hercules, Serapis, Helios, and Chronos. Monfaucon, whose scholarship is very through, speaks of the ruler of the 12 signs of the zodiac as "the great God Jupiter Sol Serapis," and identifies him with Pluto, the ruler of Hades, and with Aesculapius, or Hygien, the "god of healing," worshiped throughout the Greek-Roman world as a serpent. -- Antiquity Explained, ii. p.212. (Throughout paganism, the Tree of the knowledge of Good and Evil is confused with the Tree of Life, and the Serpent who promised immortality -- "Thous shalt not surely die" -- is represented as the life-giver). The peacock, the lion, and the bull were especially associated with the zodiacal god. Even this list is far from complete, for the ancients represented the circuit of the heavens or zodiacal band as a circle, a globe (often with a band around it), or a serpent with his tail in his mouth, the latter representing "the tortuous course" or serpentine path of the 7 planetary gods through the zodiac. Now if one will but bother to go back over the art of paganism beginning at Babylon and extending throughout the entire ancient world, he will find the gods being worshiped

identity with the zodiac, and the associating of any individual who is pictured seated on a zodiac and who heads a religious system which by its own admission has adopted a multitude of symbols, rituals, vestments, and tenets from the paganism which worships the gods of the zodiac -- the associating of this individual with the zodiac is the equivalent of stamping 666 not only upon him but also upon his throne and the whole system of worship.

But this is not all of the story. The **cartouch** or oval in Egypt which ever encircles the name of the king represents, we are told by Budge, the circular path of the sun about the universe -- in other words, its circuit of the zodiac. The king's name placed in this cartouch represented, Budge tell us, **the king's identity with the sun-god, whom he ever claims as his "father."** By placing his name in the cartouch the king was not only claiming to be a "son of the sun," he was indicating that his realm, like that of the sun, extended to all parts of the universe and that he, like the sun, would live forever.[1] Now it just so

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ever holding this ring, globe, a circular serpent to indicate that no matter by what name they may be called, they are identified with the god of the zodiac. Helios, crowned with the 7 planetary rays, holds the banded globe in Greek-Roman art. Cumont pictures a Mithraic lion-headed Kronos, discovered in Rome, standing on a globe encircled by a serpent which then encircles the figure of the god. The "Mater Dear" (Mother of God) of Syria pictured by Montfaucon has a ring in her hand and the signs of the zodiac on her stole. Six of the seven planetary gods, each on its sacred animal, on the Behistun Inscription hold the shen in their hand and the seventh has a lightning bolt. The identical symbol in the hand of the deity is extremely common on Babylonian seal cylinders, and the sun-god is often shown seated on his throne with this symbol in his hand. The real nature of the astrological gods of the apostasy is evidenced by the fact that throughout the Medieval period, and to the present day, the same symbol -- the ring, or the globe -- is ever placed in the hand of the saints, of Mary, and even in the hand of Christ and God himself. In a Medieval picture entitled "Coeli Cristi" -- the Christian heavens -- the tiara-crowned Father sits above the zodiac on which the constellations are identified with the 12 apostles. In the Nuremburg Chronicle, 1493, God wears the mitre and sits atop the zodiac, while the banded globe appears in the hand of dozens of the pagan gods and the priest-kings who represented them, pictured in this same book. The Cabalists (Oedipus, Kircher) picture Jehovah in the midst of a 12-rayed sun-god holding the globe-and-cross in his hand, while beneath his feet is the shin and beneath that a circle containing three waws. We note that a small shen, not the usual kamets, is below the three waws. (Though Kircher, like all others who attempt to conceal the mysteries, calls these waws "yods", we observe that they are made exactly like our comma, exactly like the Arabian Turkish-Persian, and sometimes even the Hebrew, waw or 6.) We also note that the Greek name for this symbol (,) is upostigma, the later part of which (stigma) is one of the Greek words for the figure 6. (See Stigma, Web. Unabridged, def. #7.) We note that the Hebrews used the waw for "and" and that our own comma has the same force.

[1] In Egypt, Budge tells us, the zodiacal band or circuit of the heavens was called the shen; the cartouche, or circular ellipse in which the king-priest wrote his name, was called the shennu. Like Tiglath Pileser (Note above), the Egyptian kings claimed identity with, and claimed to be the ruler over, the god or gods of the zodiac. We also note in passing that the shen in Egypt representing the "great circle" or path of the sun through the universe, is made almost exactly like the omega, the O-mega "great O" or great circle of the Greek alphabet. The secret societies make many references to this mystic symbol.

We read in La Doctrine Gnostic de la Lettre WAW, Dupon-Sommers, p.36, that the Greeks consecrated the 7 vowels to the 7 planets and that they revered in particular "la lettre Omega, la ronde" which they consecrated to Kronos, or Saturn (the two are ever identified together -- see Cronos, Web. Unabridged) as the ruler of the 7th zone or circle of the zodiac. (The ancients recognized that Saturn, who takes over 29 years to make his circuit of the zodiac, is the furthermost planet. In this aspect of the zodiac, each planet had a circle, zone, or heaven over which he ruled. The moon had the first, the sun the fourth or middle heaven, and Saturn the outer or 7th heaven. Saturn, to whom the Omega or great O or circle was dedicated, is regularly shown holding his scythe in one hand and a serpent with his tail in his mouth in the other, thus again connecting Omega with the standard symbol for the circuit of the zodiac.)

Saturn has a most peculiar affinity with the sun and bears the title "star of the sun." The reason for this affinity may lie in the fact that as the ruler of the 7th heaven or greater circle, Saturn was considered to be a sort of overseer over all the other heavens, a position regularly assigned to the sun as the "Father" god from whom the others emanated. The nature of this ruler

happens that the cartouch or oval is used also as the frame for papal coats-of-arms and that many of these coats of arms contain symbols which the Chaldean scholar Washih, employed by the Sultan of Turkey to translate Chaldean books into Arabian about a thousand years ago, lists as 6 or **waw** letters in his **Ancient Alphabets**.

Early reformers claimed that 666 applied to the papacy because the number is to be found in the papal title **Vicarius Filii Dei**. Though we have no record of the use of this title before the forging of the false "Donation of Constantine," long after the Gnostics were using the number, there may be a much stronger basis for finding the number in the title than is first supposed. The medieval church was as conscious as the cabalists, it would appear, in the resolving of words and expressions into the number value of the letters involved, in order to find a secret meaning in them. Beginning with St. Augustine we find scripture texts constantly analyzed for their numerical value, and during the medieval ages scriptural exegesis consisted largely in numerical

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over the Omega is fully shown by his titles: He is called "Angel-demon," "God-Satan," "god of the kingdoms of death," the ruler over the "great habitation" or Hades, "the raging king," "the god of fire," and "the violent one who burns up." -- Astrology in Mesopotamian Culture, Thierens, pp.37,38. Astrologers consider him "the most potent and malignant of all the planets" and state that "at least half of our world's suffering is due to the action of this planet." -- Light from Egypt, Burgoyne, p.258. It is significant that the last day of the week (Saturn's day) and the last festival of the year, the Saturnalia, celebrated on Dec. 25, should be dedicated to Saturn, the oldest and slowest of the gods. It is also significant that this god of the Saturnalia should be represented as an old man with a red face and should be given the name Nicholas, the roots of which are Nike-laos, "victory over," or "destroyer of the laity, or people." (Compare with Nicolaitanes, Rev. 2:6, 15 and see this word in Greek-English lexicons and Sanford's Cyclopedia of Religious Knowledge.) Walsh in his Story of Santa Claus shows clearly that this year-end god existed long before the legendary "bishop of Myra" ever purportedly came on the scene of action, and that there is not a shred of evidence that a saint by the name of Nicholas ever existed. Rudwine states flatly "Old Nick (Nick is the diminutive form of Nicholas and a title of the devil -- Web.) and St. Nicholas... are identical in person." -- The Devil in Legend and Literature, p.33. It is an extremely interesting commentary on the status of the Medieval Church that it should make a saint out of Nicholas, the "destroyer of the people."!!! Would that this were the only god representing Satan who succeeded in becoming a saint, but such is far from being the truth! A multitude of paganism's demon gods became saints, as B. Cook clearly proves in his Zeus, a history of religions. The religion of Cosmos or Catholicus by its own admission embraces all religions, it is the universal religion.

Still a further connection between the letter O and the circle of the zodiac is shown by the fact that the Italian Asti, 12th century, in his commentary on Psalms, makes the letter O in the form of a serpent with his tail in his mouth -- the usual symbol of the circuit of the zodiac. -- Ency. of Rel. and Ethics, Hastings, art illus. at end of vol. 1.

John the Revelator, the prophet who by divine inspiration exposes the true nature of the Babylonian mysteries and calls for God's people to return to the worship of the Creator, quotes Christ as saying, "I am Alpha and Omega." It appears that Christ here aims a message directly at the Gnostics and others who were worshiping the sun-god or, more properly speaking,Lucifer, as the heavenly bull (Aleph) which generated all life and who ruled over the universe, or circle of the heavens. Did Christ not say in effect, "You worship a false god. I am the true source of life, I am He who spread forth the heavens and rules over them. It is I, not the god of hoofs, horns, and tail, who am your Father, and it is I, not the prince of Hades or night sungod in the realm of the dead, who will judge you at the end of your journey?" The jealousy of Lucifer and his constant efforts to secure the worship of man by presenting himself as the life-giver, the sustainer, and the judge of both the dead and the living, is revealed in a thousand ways in the pagan system of so-called "nature" worship.

explanations.[1] Inscriptions even in Pompei, destroyed during the first century, showed this same tendency to see numbers in words.[2] In view of these facts, it seems impossible for medieval scholars not to have known that 666 was the numerical significance of the title of the spiritual ruler sitting on the zodiac. The adherents of numberconscious, superstitious religion who frequently

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[1] Medieval Number Symbolism, Hopper, pp.50, 72-116. "It was Augustine who gave the final stamp of approval to number symbolism, "using numbers constantly to explain "hidden meaning," in the Scriptures, id., p.78. In his essay On Christian Doctrine, II, 16,25,39,58, Augustine tells us "Ignorance of numbers prevents us from understanding things that are set down in Scripture in a figurative and mystical way," and much can be obtained, he goes on, from the heathen "science of reasoning and of numbers." -- Quoted from Hopper, op. cit., p.78. Thomas Aquinas declared that the physical man was influenced by the celestial bodies. -- Summa Theologica, I, qu. 5(cited by Hopper, op. cit., p.90.) Albertus Magnus, in his De laudibus B. Mariae, Virg, XIII, 5, declares that "In the sun. . . . is signified the power of the Father, the wisdom of the Son, the love of the Holy Spirit," (Hopper loc. cit.) thus joining other Medieval writers who added their influence in admitting the worship of the heavenly bodies and their sacred numbers into the Christian Church under the guise of Christianity. Peter Bungus, a priest, wrote a book of 700 pages on sacred number symbolism for the use of preachers, entitled Mysticae Numerorus Significationis Liber.

On this subject we quote further from Hopper: "Actually, no branch of medieval thought appears entirely to have escaped the influence of number symbolism. Its philosophical implications affected theology, science, and magic." "The most extensive and most profound employment of these symbolic numbers was made by the Church. Medieval theology was very largely concerned with an attempt to establish the numerical relationship of the supramundane, ecclesiastical, and temporal worlds." "As a science, astrology flourished in all degrees. . . . In all versions, from the fantastic to the profound, the essential basis of the Babylonian science (italics ours) remained the same, and the ordering of all things from human life to precious stones, herbs, or metals, was held to be patterned in the stars." "The feasts of the Church. . . the canonical hours, the arrangements of the chants, the penances imposed, the very episcopal garments were all found to be elaborately symbolical of the "times' of the world." id., pp.90,91,105.

The Kalandar and Compost of Shepherds, the first book printed "for the people" in 1493, is astrological and dwells at length on the relationship of the Macrocosm or zodiac deified, and its relation to and influence over the Microcosm, taken to mean both man and the world. The 12 signs are correlated with the "12 parts" of man, with the 7 planets ruling over the various parts. The book contains a complete calendar of "saints' days" and the connection of these days with astrological signs. id., pp.91,92. (We also observe that the Nuremburg Chronicle printed the same year, equally has an astrological and pagan-god basis. Microfilmed.)

Hopper quotes Church authorities to show that "all the offices of the Church are arranged in accordance with number symbolism. The mass is composed of 7 parts or offices. The full episcopal processing is led by 7 acolytes. . . . Then follow the pontiff, 7 deacons. . . . 7 subdeacons. . . . 7 deacons. . . . 12 priors . . . . and 3 acolytes with incense (the magi). The sign of the cross. . . . is always made thrice . . . . and 6 orders of the cross are made to indicate the perishable world . . . . " Various signs add up "to complete the 72 of the languages of the world." id.p.115. (The number 72 is sacred in the mysteries as the 72 rulers over the pentads, or each 5 lays or degrees of the 360 degree or day circle. The Cabalists speak of "the 72 names of God.")

In the cathedrals the "very sum of the pillars, gates, or windows is held to be meaningful. id.p.114.

(Quoting from Rationale divinarum officiorum, Durandus). We have already observed that many oriental deities have the 7-headed dragon or serpent hovering over the image of the god. We observe that in Oriental temples, the gods are often placed in niches in which the 7-heads of the dragon seem to have been slightly stylized into 7 flutes, sometimes with out-curved projections looking very much like serpent heads. In Picart's Ceremonies we find a number of pictures of cathedrals in which the niches for images of Mary and the saints have an almost identical 7-fluted design. Everywhere in Church art we find 3 candles on each side of a cross, the latter being considered as an image of the sun-god, as we have already noted, from earliest times. The Babylonian planet order, places the sun in the midst of the 7 planets, not only as their ruler, but because 3 of the planets travel through the zodiac faster than the sun and 3 slower than the sun. In the secret societies, the 7 planets are represented as 7 candles or "lights" with the signs of the planets on them, the sun being in the middle. It would appear that the religion of Babylon did not die with Babylon and that the 7-headed dragon is still revered, hovering over the Church's saints.

[2] Inscriptions at Pergamum and Pompei show that "the names of persons were often purposely concealed by resolving them into numbers." One inscription reads "I love her whose number is 545." Another reads, "The number of her honorable name is 45. -- Biblical and Semetic Symbolism, Farbridge, p.95.

referred to **Christ as 888**[1] because the letters of His name add up to that sum and wrote 96 in place of amen at the end of their prayers because 96 is numerically equivalent to the word would certainly know the numerical equivalent of a title applying to their religious head. We will frankly state, however, that to our mind this is one of the weaker proofs, since names and titles which chance to add up to this number may be found by the score. It is only when we deal with a spiritual ruler directly associated with Babylonian astrology and the zodiac, it is only when these conditions are met that the number 666 becomes significant in a name or title.

We note that the Revelator applies the number both to the beast and to the man associated with the beast. When we go back to the period of the Revelator, we find that the 7-headed planetary dragon which, according to astrology, was Evil personified since it meted out all misfortune to mankind, bore names with a definite number significance. All scholars, for example, point out that the gnostic god Abraxas was so named because the letters of the name add up to 365, the number of the sun-god, as the ruler of the circuit of the year.[2] The god, we observe, is frequently pictured as a serpent; with 7 rays on his head, just like Apollo and many other Greek-Roman gods, to signify that they represent the sun-god as the ruler or representative of the 7 planets. Scholars also point out that the 7 letters of the name Abraxas represented the 7 planets, as do also the 7 Greek vowels sometimes found at the tips of the rays.[3] Since the sun-god makes the circuit of the 36 rooms of the zodiac in 365 days, it is easy to see why the Gnostics used both the number 365 and the number 666 to apply to their god, why they have the 365 word **Abraxas** on one side and the SSS or ZZZ, etc., on the other.

Scholars also point out that the Persian-Roman sun-god Mithras also adds up to 365 and also has its 7 letters. The Egyptians associated the winding Nile with the serpentine path of the planets and its yearly recurring inundations with the sun-god as the ruler of the year. It seems that it was not by accident that the Greek name for this god, **Neilos**, should also add up to 365.[4]

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[1] Irenaeus, Against Heresies, II, xxxiv, first mentions this fact. Sother, the Greek Saviour, had the number 1408. Christ was also called 801 because this is the number value of "Dove." Hopper, op. cit. p.204. The word Jehovah had the value of 26 and we find this number much used on Medieval amulets and by the secret societies.

[2] Web. Unabridged, art. Abraxas, A-1, b-2, r-200, a-1, -200 equal 365.

[3] Just as the cabalistic Hebrews divided their alphabet into 3 "mother letters," 7 planetary letters, and 12 zodiacal letters (Secret Teachings of All Ages, Hall, p.115), so also we find numerous references to the 7 Greek "planetary vowels."

[4] N-50, e-50, i-10, L-30, o-70, S-200 equals 365. The Nile also had originally 7 branches at its mouth (Age of Fable, Bullfinch, p.55), a fact that unquestionably connected the year-river god with the 7-planetary god also.

Lea and Bond list Belenos and Sardin also as titles of the sun-god which add up to 365,[1] and Groves adds **Hercules** to the list, for some Greek spellings of this conquering sun-god of the year yield the same number.[2]

The question arises, if god-names were deliberately spelled so as to yield 365, were other god-names chosen to add up to 666? We must answer this question in the affirmative. The Cabalists, we have noted, chose a god-name numerically equivalent to every one of the numbers found in the planetary seals. They title these names as "names answering to the numbers" of the planets, and we have observed that the "name of the intelligence of the Sun" is **Sorath**,[3] a word whose letter-numerals total 666. Irenaeus, writing but a short time this side of the Revelator, declared that the number was to be found in the Greek-Roman gods **Lateinos** and **Teitan**.[4]

Lateinos, we learn upon investigation, was the god of the year, the sun-god, from whom the Latins claimed descent. Let no one think that the title "sons of the Sun" is confined only to the Orient today. The people, and the rulers in particular, of America (the Indians),[5] Greece,[6] Rome, Persia,[7]

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[1] B-2, e-5, L-30, e-8, n-50, o-70, s-200 equals 365. Belnos was one of the names of the sun-god in Gaul, a Latinized form of the Babylonian Bel. Again we note that the word is composed of 7 letters. Sardin = S-200, a-1, r-100, d-4, i-10, n-50 equals 365. -- Apostolic Gnosis, Lea and Bond, p.23.

[2] 'Epkeles (erkele) E-5, r-100, k-20, e-5, L-30, e-5, s-200, equals 365. -- Echoes from Egypt, Groves, p.378. The fact that every one, except Sardin, of these "Lords of the Year" has a name ending in the letter S seems significant. Herodotus tells us that the Persians, who claimed to be the people of the Serpent (Praep. Evang., Eusebius, i., 42) all had names ending with the letter S, a letter which from earliest times has been connected, as we have seen, with the serpent. -- Herodotus, Rawlinson's trans., p.54. Sardin, the serpent-sun-god of Sardis, has the S at the beginning instead of at the end.

[3] Sorath in Hebrew is SRVTh, S-60, R-6, V-200, th-400 equals 666.

[4] Against Heresies, Irenaeus, 1, v., Lateinos. L-30, a-1,t-300,e-5,i-10, n-50, o-70, S-200 equals 666. T-300, e-5, i-10, t-300, a-1, n-50 equals 666. (See note 361 for the spelling ei in these names.)

[5] Sunlore of All Ages, Olcott, pp.185-190. The Mayas called themselves "people of the serpent." -- Lost Empires of the Aztecs and Mayas, Willard, p.27. The Hopis claimed the serpent as their direct ancestor. -- Descriptive card in Hopi Indian section, Smithsonian Institution, Wash., D.C. The title "Son of the Sun" was very common among the Incas, Peruvians, Mexicans, and Hurons.

[6] The Conquest of Civilization, Breasted. The author points out that emperors claimed the title "the invincible sun" and that the birthday of the sun, Dec. 25, was celebrated also as the birthday of the emperor. Augustus Caesar called himself "Son of the Sun." -- Archaelogical and Ethnological Papers, Nuttall, p.44.

[7] Olcott, op. cit., p.47. The Persians also claimed to be children of the Serpent and children of Yazd, or Yezd, one of their names for the devil. They especially venerated, from very early times, the sun's day, Sunday. -- Anacalypsis, Higgins, vol. 2, p.78, vol. 1, p.79. It is a peculiar fact that in Persia the sun was always worshiped on Sunday alone, with the worshipers standing for prayer and that the later Church, in the Council of Nice, 16th canon, specifically forbids kneeling in prayer on Sundays. -- Veil of Isis, Reade, p.166. The present demon worshipers of Mesopotamia and the surrounding areas, the Yezidis, claim to be the descendants of the god Yezid. (Same as Yezd.) -- Devil Worship, Joseph, p.166.

Egypt,[1] and Babylon, ever claim this title, just as do the people of China, Japan, and India today.[2] And it seems significant that the Latins not only claimed to be the descendants of their god, they also claimed their language was a sacred language dedicated to the worship of their god. If this be true, it seems indeed significant that the Latins seem to have been about the only people of antiquity who broke away from the standard system of having the letters of the alphabet stand for the numbers in their regular order. It seems little less than genius that the Latins were able to devise a numerical system in which **6** letters were chosen to equal **666**! These 6 letter-numbers are i-1,v-5,x-10,L-50,C-100, and D-500 total 666. There was no **M**-1000 in the Original, this number being written originally with two "D's" back to back, thus ____.[3] It is indeed a remarkable coincidence that a religious organization with its headquarters on 7 hills named originally for the **7** planets should consist primarily of a people who claim descent from the 666 **Lateinos** and should be ruled over by a spiritual ruler seated on the zodiac who has ever insisted on **Latin**, the 666 language, at least from numerical standpoint, as the sacred language of religious services!

But this is not the end of the story of the Latin numerical system. Irenaeus also suggested a mysterious **DIC LUX** as a solution of the mystery of 666. The 6 letters of this Latin phrase meaning "Speak, Light," we note, **are but the 6 letters of the Latin numerical system rearranged to form words**. It seems significant that throughout the mysteries, Lux is the "god of light" worshiped in all the mysteries. **Lux is a title of Satan**. The very word **Lucifer** come from

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[1] "Son of the Sun," "Son of Ra," and "Son of Heaven" are among the most frequent titles of Egyptian kings. Cleopatra's Needles, Budge, p.82, and translations of Egyptian texts in archaeological works. At death the pharoah was supposed to return to the sun. A passage from a monument of Amenemhed I declares that on the death of the king, "he flew to the sky and was united with the sun, the body of the god was merged with him who made him." -- Egyptian Gods, Shorter, p.7. In all paganism and in the Apostasy, we must point out, souls of the blessed take up their abode in the heavenly bodies; consequently in the worship of the sun, moon, and stars, the devotee is worshiping his ancestors, and vice versa. Saint worship is, in its final analysis, sun worship, and sun worship, as we have already shown is demon worship.

[2] The emperors of both China and Japan have ever claimed the title "Son of the Sun," and "Son of Heaven," just as do the marajahs of India.

[3] Number in Scripture, Bullinger, p.284. (See also Numbers and Numerals in Ency. Americana) During the Medieval period, books were regularly dated with 1000 represented by a C on either side of an I.( ) In manuscripts we find 1000 written thus ( ), 1500 written thus: ( ), and 2000 written thus: ( ) (Microfilmed.) The use of M to represent 1000 is definitely not in the original Latin numerical system.

two Latin roots, **lux** and **fero**, meaning respectively "light" and "bearer."[1] The pitchfork which this "light bearer" so frequently holds in his hand as his weapon, represents the lightning bolt, and the source of all **Lux**, or light, is considered in all learned paganism as the sun with whom the serpent is even associated in worship. Irenaeus does not tell us where he picked up the phrase **DIC LUX** as a possible explanation for 666, but it appears to have originated in the mysteries, very likely as a mystic phrase used in calling on the god to speak, possibly to thunder and cast his bolt from the sky, for the leaders of the mysteries have ever claimed that they, through contact with their god, can cause fire or lightning to come down from heaven at will.[2]

Returning to the **Teitan**, another word suggested by Irenaeus as containing the number 666, we discover that this is only another name for the sun-god (see Web., unabridged, art. **Titan**, as it is now spelled.) We observe that Liddell and Scott, **lex**, art. **Titan**, define the word not only as a title of Helios the sun-god, but also as a "race of gods" consisting of 6 sons and 6 daughters, the children of **Uranus** or "heaven." Since all heaven was, in the astrological system centered in the zodiac and since 6 of the signs of the zodiac were considered as masculine and 6 feminine, it appears that **Teitan**, like Bel in Babylon and Ra in Egypt, was not only a title of the sun-god, but was also considered as the zodiac deified. Liddell and Scott also state that **Atlas** is another title for Titan, and we find in medieval books printed in Rome, that Atlas not only holds up the world but the whole **zodiac-encircled heavens**.[3] Atlas is also associated with **Hercules**, and many scholars point out that the "12 labors" of this conquering sun-god, represent nothing more than the

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[1] Christ is of course the true Light, Lucifer the false. Just as the ancient kings ever identified themselves with the sun, and even stood beside the images of the gods in the temples in order to share in the worship by the people, so Lucifer and his earthly representative have ever identified themselves with Christ, in order to share in His worship. In the expression "Speak, Light" we apparently have an instance in which the worshiper is calling for his god to send down the bolt and thunder from the sky. Bellamy, in his Moons, Myths, and Man, pp.88,217 declares that the number 666 is connected with the three wavy lines of the trident or bolt. Whatever the observations are worth of an author so badly mixed up in the "Occult" as is Bellamy, we do note that through the mysteries and through many alphabets the S or serpent letter very frequently is represented by some form of a trident. (For examples see the 6th letter in a large number of the "Secret Alphabets" listed by Washih in his book by that name; note also the shin of Hebrew-Chaldea, the E (est yest) and 6th letter of the Slavonic language, and the psi of the Greek.)

[2] The Greeks not only prayed for their god to speak and send his bolt, they considered anyone struck by lightning as chosen by the Sun-Lightning god Zeus. They fenced the spot where the deity had thus exhibited his power and made a shrine of it, Zeus, Cook, vol.2, pp.22,23.

[3] Frontispiece, Di Fortuna, printed in 1526 under the auspices of Pope Clement VII. Other examples could be cited.

passage of the sun through the 12 signs of the zodiac.[1]

Bond and Lea inform us that 666 appertains "to the Solar Divinity in the Greek Serapis, and TEITAN as well as the Hebrew SORATH.... "[2]

We now come to an interesting observation of Higgins. 666 was sacred "to every one of the 7 planetary deities."[3] He further states that this fact long puzzled him, and submits names of the planetary deities which total 666. There need be no puzzle about the matter, once the relation of 666 to the zodiac is understood. All 7 of the planets, the 7 heads of the dragon which rules the zodiac, travel through the 36 rooms of the zodiac on each cycle, and are as much entitled to the mystic number as the sun, except for the fact that all 7 of the planets were considered as but a part of the sun, "flesh of his flesh."

Groves, in his **Echoes from Egypt** lists both **Baalzephon** and **Amenoph** as god names whose letter-numbers total 666, the letter word meaning, according to Groves, "glorification of the serpent" **oph.**[4]

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[1] The Stars in Myth and Fact, Scott, p.256. According to Mackey, Hercules means "Hero of Heat" or "Lord of Fire." -- Mythological Astronomy, p.37. (In other words, he is the Prince of Hades.)

[2] The Cabala Contained in the Coptic Gnostic Books, Bond and Lea, p.66, O-70, S-200, e-5, r-100, a-1, p-80, I-10, S-200 equal 666. The subject of Serapis is a big one. Perhaps all we can do here is to mention that Serapis was identified with Mithras and became the leading Greek-Roman god during the period shortly following Christ. During the second and third centuries his worship "completely usurped the sovereignty of his brother Jupiter". (King's Gnostics, p.159) His body is often serpentine in form, and he bears the title "Lord of Souls" and he is identified with Dis, Yama, Zama, Pluto, and Typhon who bear the same title as lords of hell. Plutarch identifies him with Belus in Babylon and declares that he was worshiped under the name Alexander (Plutarch, op. cit., IV, 84). Professed Christians worshiped a god whom they called Alexander and whom they identified with Christ (Montfaucon, op. cit., vol. 2, p.237.) Like Bel in Babylon, Serapis was considered as the zodiac deified and is pictured entwined by a serpent with the signs of the zodiac between the coils (See picture in Montfaucon, vol. 2, p.212) or with his bust surrounded by a circle contain the 12 signs (See picture in Kuntz, Curious Lore of Precious Stones). He was pictured with two faces, one that of a devil, and the other that of a benign deity (good and evil from the same source, as in Babylon). Early writers identify him with Osiris, the prince of Hades, and with Apis, the "heavenly bull" or fertilizing sun-god. His name may be a compound of Osiris and Apis (See Serapis, Web. Unabridged), but is more likely a compound of Serpent and Apis, that his name probably accounts for the sacred S in the tri-letter IHS (Isis, Horus, Serapis) venerated in the Egyptian Mysteries before the time of Christ (See Computation of 666, Nesbet, p.87; religious encyclopedias cite a number of references to the pagan use of IHS, and the Church herself frequently places them in the sun, in her art. Handbook of Art, Clement, p.141). Macrobius, writing in the 6th century, lists Serapis and the Serpent as titles of the sun (Macrobius, I, 17,19), further declaring that Omnes deos referri ad Solem, "All gods refer to the Sun," and that Serapis, like Hindu divinities and Church saints, frequently has a sort of fleu-de-lys plant growing from his head from which spring three leaves, rays, or spikes (King's Gnostics, p.175), a symbol which appears to be connected with the three-waw shin.

[3] Anacalypsis, Higgins, vol. 2, p. 241.

[4] Groves, op. cit., A-1, m-40, e-5, n-50, o-70, ph-500 equals 666. The Egyptian word Amen, according to Groves, means "glorification." (op. cit., p.58). Baalzephon: B-2, a-1, a-1, 1-30, z-7, e-5, ph-500, O-70, n-50 equals 666. This word, declares Groves, means "lord of the serpent sun-ship." To these 666-god names we should perhaps add Sumnaut, which Higgins declares is an ancient Chaldean name for a demon deity. He says the word is composed of Sum, an ancient name for the sun-god, and naut, wisdom -- therefore sun or solar wisdom. The Sum, he declares, gives us in the Hebrew-Chaldean numerical system S (Samech) - 60, u (waw)-6, m(m-final)-600 equal 666. -- op. cit. vol. 2, pp.202,211. In the language of symbolism, this name of the devil, then, means "666 wisdom." It may be by pure coincidence that 666 is considered the summary number of all the gods of paganism and that the name of an ancient demon sun-god, the god from whom all other gods were supposed to emanate, should be sum, 666.

We have shown that the secret number of the 7-headed planetary dragon, which the Revelator specifically declares represents Lucifer, is 666. It is interesting to note that Higgins, deeply read in sacred numbers and definitely not seeking to support the Scriptures, tells us that **Fenex**, one of the old spellings for Phoenix, "Is then the name of the devil, and like **Yenes**, it is 666."[1] This is indeed an interesting observation, for it just so happens that the **Phoenix** or mythological time-cycle bird of fire is identified with the peacock,[2] as well as with the Egyptian Bennu.[3] And it likewise so happens that the peacock, because of its pride and beauty and because of its habit of spreading its feathers into a halo like the rays of the sun, is identified with Lucifer in the mysteries. The Church pictures the peacock on her church windows **encircled by the zodiac**.[4] In the language of symbolism this indicates that the bird is representative of the zodiac deified or the god of zodiac. We have long since learned that this god who encompasses all other pagan deities was anciently pictured with hoofs, horns, a tail, and a pitchfork. And it is not by chance that the Yezidis, the open devil worshipers of Mesopotamia to this day, have seven stone images of peacocks which they say represent the 7 planets and which they call **Seitan**, merely the Arabic spelling for Satan.

This strange connection between the Church, the zodiac, the peacock, and the number 666 will provide one of the most intriguing studies for any student. Since the Church frankly admits that her symbols come to her not from Christianity but from paganism or Judaism -- **the Judaism, we must point out, which had its headquarters in Babylon** and not the Judaism of the

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According to Higgins, Anacalypsis, vol. 2, p.354 the name of the serpent god of Tyre was Tsur, a name totalling 666. T-400, s(samech)-60, u(waw)-6, r-200 equals 666. (This is of course by the Oriental, or Hebrew-Chaldean, system of letter values, in use in the Middle East.)

[1] id.p.357. F-6, e-5, n-50, e-5, x-600 equals 666, Greek.

[2] Monumental Christianity, Landy, p.426. In Egypt the Phoenix was considered as the fire-bird and was a symbol of both Ra and Osiris -- Gods of the Egyptians, Budge, vol. 2, p.371. In both China and Japan the Phoenix, or peacock, is a type of the sun. -- The Book of Talismans, Amulets, and Zodiacal Gems, Pavitt, p.39. In Bali the peacock is a symbol of the entire sky (Danoe and Drama in Bali, de Zoote, p.91), and it is significant that "The Peacock Throne" made at Delhi, India, in 1628 shall be supported by 12 pillars (Web. Unabridgod, art. Peacock Throne), one for each of the 12 signs of the zodiac. Thus when Oriental monarchs in China, Japan, India, and Persia ruled "from the Peacook Throne," the symbolism was identical with that of the pope, shown seated on the zodiac in Di Fortuna. Many Oriental gods are shown seated on the peacock, and Buddha was actually supposed to be a peacock on one of his previous incarnations; Buddha, the same old sun-deity who is pictured with 7 heads in Moor's Hindu Pantheon, p.171.

[3] Gods of the Egyptians, Budge, vol.2, p.371. According to Virgil, Latin monarchs claimed to be descendants of the Phoenix. -- Aeneid, Bk. 7, 57-62.

[4] In the church of St. Maurice at Reims, France, we find a woman pictured in a sun-halo and crowned with 7 stars. In one hand she holds a peacock, around which stretches a circular band having on it the 12 signs of the zodiac.

Scriptures -- the fact that the sacred flabelli of the Church are made of peacock's feathers and the fact that in one of the papal processions, we are told by the Catholic scholar. Picart, that peacock "wings" are placed on the pope's shoulders and manipulated by attendants in such a way as to make it appear that the pope is flying![1] These facts make the symbol of the peacock

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[1] When the pope goes in procession, 12 grooms (12 signs?) carry his chair. In one ceremony, two grooms carry "large fans of peacock's feathers" in such a way "that the pope when he is seated seems to have two wings on his shoulders which are constantly kept in motion by means of the two sticks passing underneath." -- Picart's Ceremonies, Vol. 1, p.315, quoting from Tableau de la Cour de Rome. Since everything the Church does and uses in connection with her ceremonies has a definite meaning, we should like to suggest that the "soul of Ra," the Egyptian sun-god, still exists and that the ruler of the circuit of the zodiac according to astrology's still connected with the zodiac, just as when the Peacock Throne was made in India in 1628.(See Note 386) Catholic books of the last century call Mary "the celestial Phoenix" and state that Mary's heart was actually a flame and that when God's shield was withdrawn from over Mary's sacred heart, it burst into flame and "Mary. . . . the celestial phoenix is going to lose her life in the midst of this fire." -- Glories of Mary, St. Ligouri, p.483. Divine Life of the Blessed Virgin Mary, by "Mary of Jesus of Agreda, "approved, p.419. We also find that while on earth Mary was accompanied by 60 Seraphs and 12 angels (id., p.72) and that she wore 7 rings on her fingers. id., p.73. That these numbers are astrological and not of scriptural derivation is borne out by the fact that Mary "very frequently returned thanks. . . for the influence of the planets, the stars, and the heavens" (Divine Life, p.65); we also learn that at the moment of the Saviour's birth, "the influence of the planets was renewed." id., p.129. "The flames of her burning heart left her no rest." id.p.405.

That Mary is not considered as a mere human being is evidenced from the following statement, which appears to connect her to the old pagan concept which makes the sun, moon, and stars, deified as one, the abode of souls: "The happy time and age of Mary will soon arrive, when souls, losing themselves in the abyss of the interior of the Queen of heaven, will become living copies of Mary. . . " id.p.22.

In ancient Rome and Greece, Heaven deified was considered as a being with many eyes, the eyes representing the stars. Argus was said to have both a hundred eyes and a thousand eyes. -- Bullfinch's Age of Fable, Scott's revision, pp.40,41. The multitudinous "eyes of heaven" or Argus were represented by the "eyes" at the tip of each feather in the peacock's tail, and June, who ever bears the title "Queen of heaven" in Greek and Roman literature, has the peacock as her sacred bird. In Babylon, Ishtar bore the title "Queen of heaven." -- Mythology of All Races, vol.5,p.30. Juno was considered as heaven deified or as the female Jupiter, and many writers point out that she was the feminine principle of all nature.

It seems significant that Argus and Juno should be associated with the eyes of heaven, that in Buddhism, Kwanseieun, a female Buddha and the goddess of mercy, has a thousand eyes (Religious of Old Korea, Clark, p.33). that Buddha himself should be pictured with 7 heads and a thousand eyes (Penthouse of the Gods, Bernard, p.172), and that in Church art Mary, the dispenser of all mercy ("All graces are dispensed by the hand of Mary alone, and . . . all those who are saved, are saved solely by means of this divine mother." -- Glories of Mary, St. Liguori, p.19), is pictured with a 7-rayed or a 7-starred crown and bears the title "Multeoculum -- that is one who has many eyes." id.p.241. (Apte. Sanscrit-English Dictionary, gives eye and yoni as synonyms.) --

It seems significant that in the mysteries, the eye and the oval are ever considered as phallic emblems, being representative of feminine nature, and that Mary, who ever bears the title "Queen of heaven" (Divine Life, p.22) should, on one of her several visits to heaven, be "vested in a magnificent robe adorned with ciphers of the finest gold. . . " id., p.73. So much phallicism is involved in the worship of Juno as the Queen of heaven that some authorities consider that Juno is but a variant spelling of Yoni, a Hindu word which will require no explanation for anyone who has ever travelled in India. (See Jer. 7:18 also for the title "Queen of heaven")

It seems significant that the conception of the Virgin Mary is represented as occurring on the 2nd day of February, the same day as the miraculous conception of Juno celebrated by the ancient Romans. -- Veil of Isis, Reade, p.162.

It seems significant that the month of May was consecrated to the female principle, or Isis, in Egypt and that this same month is today called "Mary's Month." id.,p.160. It seems significant that March 25 was once sacred in Paganism to "the mother of the gods" and that this same day is now consecrated to Mary as "Lady's day." id., p.161.

It seems significant that in Babylon, Ishtar frequently has the title of "Lady" (Struggle of the Nations, Maspero, p.109). She is shown with a babe in her arms (Mythology of All Races, vol.5, p.34) and on one cylinder seal she holds a 7-headed serpent in her hand. -- Seal Cylinders of Western Asia, Ward, p.160.

And it seems still more significant that one of Mary's titles is "Morning Star," and "Star that precedes the sun" (Glories of Mary, Liguori, pp.744,745), both of which are titles of Lucifer! (See Morning Star, Web. Unabridged.) These are but a few of the "remarkable coincidences" to be found between the ancient mother deity -- whether called Ishtar, Isis, Diana, or Juno -- and the goddess who succeeded her in the religion that endured.

We have to agree with Professor Laing of the University of Chicago on the following point which he has stated very

extremely interesting! It is indeed a strange religion which seats its ruler on the zodiac and then identifies him with the bird which has long been identified with the ruler of the zodiac, all under the guise of Christianity! The Church admits that she has taken in "the very instruments and appendages of demon worship"[1] -- and we quote this straight from Cardinal Newman -- and it would certainly appear that one of these appendages survives in the symbolism just cited.

Since the peacock or phoenix has long been connected with the zodiac, it is perhaps more than by chance that the Greek word for a Phoenician -- the sons or followers of the Phoenix or Fenex -- should have been spelled **Phoinikea**, a word whose Greek number values, total 666.[2] In the language of numerical symbolism, all words whose letter values total the same sum may be used as synonyms, and it seems significant that so many words and titles connected with the zodiac and its ruler should total 666. This is especially so since this number has by a long history been connected with the solar seal as a sacred number. If all the gods of paganism represented one god, as Paul declares, 2 and history proves, there may be more to the very broad statement of Higgins that "every heathen god had the name of 666 . . . . ", than appears on the surface.

Though Bellamy in his **Moons, Myths, and Man** seems to be so badly mixed up in the Occult as to be unreliable on most matters, he does make a few statements which might well be followed up in research: "The trident is connected with . . . . the three **vavs** of the mystical number 666." cir.p.88. This statement certainly seems sound when we find the solar lion pictured on the 666 seal of the sun **as the ruler of the zodiac**, and this same solar lion pictured with the trident in one paw at times and with a **shin** in his paw at other times. We have already noted that the mystics make much over the "mystery" of the **shin** and the mystery of its three **waw** arms. Belamy declares that "666 is the trident symbol," p.217, and "The symbol of the moon worshipers is 666," p.216. These statements are in close accord with our

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conservatively: "Veneration of Diana as a virgin goddess has contributed something to the worship of the Virgin Mary." -- Survivals of Roman Religion, p.93. As the moon deity and type of universal motherhood, Diana, like all the other feminine goddesses of antiquity, was considered a virgin because, in spite of her monthly periods, she was still the moon, and of course incapable of marital relations with man or god. Lucifer of course knew of the promise that Christ would come of the seed of the woman and that "a virgin shall conceive." Long before the promise was fulfilled, a carefully laid plan was being worked out to bring reproach upon Christ and His mother and to destroy the divinity of Christ by the worship of a celestial "virgin" whose son is often described as the sun in pagan literature.

[1] Development of Christian Doctrine, Newman, p.272,273.

[2] 1 Cor. 10:20.

identifying Lucifer as the god of the zodiac. The pitchfork or lightning bolt which he holds in his hand as a symbol of his power is almost equally pictured among the ancients as a forked bolt and as a serpent, and the bolt is shown coming from the clouds as a serpent. In any case, the serpent, the **shin**, the trident or bolt, and the ruler of the zodiac are most intimately connected in the symbolical language of the mysteries.

There is also a connection between the three fingers of the "blessing hand" and three **waws** or 6's which we must not overlook. The Jesuit Kircher pictures this hand with **three commas** on the upraised fingers,[1] and we find the same marking repeatedly in works of the secret societies. Though Kircher calls these three commas "three yods," we have noted that the comma stands for 6 in a large number of Oriental languages, and is used for the **waw** even in some Hebrew scripts.[2] The Greek word for the comma is **upostigma**, the **under** or **beneath** stigma. **Stigma** was the name of the Greek character **S** that was used for **6**, a word which we also find translated "brand," "sign," "insignia," "mark," etc.[3] It would appear that the fingers of the hand used in blessing which given by a spiritual ruler seated on a zodiac have exactly the same symbolism as the **shin** or trident in the paw of the solar lion. The history of three upraised fingers, or two fingers and a thumb, as used in the blessing hand runs very deeply into paganism. Images of such hands, frequently entwined by a serpent, were actually worshiped as gods anciently.[4]

In the mysteries of Isis in Egypt and Rome, the devotees ever carried the **sistrum**, an oval-shaped "musical" instrument usually pictured with three bars or frets, usually in the shape of three S's or Z's. Bullinger tells us that SSS was a symbol for Isis and that both the letters and the number were "intimately connected with the ancient Greek mysteries."[5] On Egyptian papyri, we find these three S-shaped bars **pictured as three serpents**, lying across the oval.[6] Since the serpent was ever connected with the number 6, as we have already

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[1] Oedipus Aegyptiacus, Kircher.

[2] See Hebrew alphabets in Buch der Schrift, Faulmann.

[3] La Doctrine Gnostique do la Lettre WAW, Dupont-Sommers.

[4] Antiquity Explained, Montfaucon.

[5] Number in Scripture, Bullinger, p.49.

[6] Several microfilmed copies; also a picture taken from an Egyptian tapestry of a "follower of the occult" in the same home where the solar lion with the shin in his paw was nailed to the door-jam as the guardian of the door.

seen, it would appear that this oval with its bars was not only a symbol of the goddess Isis as a Virgin (the barred **yoni** as some scholars point out),[1] it was also a symbol of the zodiacal circle the same as the Egyptian cartouch. Roman sistra sometimes have a serpent head on each end of the three frets. Plutarch tells us that the cat head usually carved on the handle of the sistrum represented the moon, with whom Isis and all other female deities or paganism, such as Diana, Ishtar, Cybele, and later the Virgin in the Church, were ever connected.[2] The Moon, symbol of all pagan mother deities, as we have already said, makes her **monthly** journey through the 36 rooms of the zodiac every 30 days. The summary number of all paganism, the number 666, belongs therefore to the great mother deity also as much as to the sun. Perhaps also it is not just by chance that **Virgo**, the astrological Virgin, is the **6th sign of the zodiac**.

Bonner tells us that on Egyptian monuments one finds an upright serpent crossed by three other serpents lying horizontally and that on Egyptian amulets this symbol is stylized with three S's or Z's across an upright bar.[3] In this case the upright line probably represents the "God 1" or the "God A" so frequently mentioned in Babylonian and Egyptian texts, the serpent or the heavenly bull which are synonymous in paganism. The Gnostics, who drew heavily on Egypt and Babylon for their symbols as every writer on the subject points out, usually carved this symbol on their amulets horizontally instead of vertically and almost invariably placed it in the tail-in-mouth zodiacal serpent. Bonner describes one Egyptian amulet with its upright bar and three horizontal S-shaped curves. On the reverse is the usual tail-in-mouth serpent and an inscription reading "Seal of God."[4] In any case, we apparently have here the equivalent of the **solar seal** used so widely in Medieval secret societies, the

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[1] Sex and Sex Worship, Wall, pp.469,470.

[2] Mary is the moon. -- Glories of Mary, Liguori, p.127. A few other statements from the same book help us to understand the full nature of the apostasy: "Such was Mary that her life alone is the example for all." p.594. "Mary is called the gate of heaven, because, no one can enter heaven if he does not pass through Mary, who is the door of it." p.177. "Can she be otherwise than full of grace, who has been made the ladder of paradise, the gate of heaven, the most true mediatrix between God and man?"p.170. "It belongs to Christ, as our judge, to punish, but to Mary, as our advocate, to pity." p.149. Prayer to Mary: "Oh my queen, be my advocate with thy Son, whom I dare not approach." p.153. "Not only most holy Mary is queen of heaven and of the saints, but also of hell and the devils. . . " p.155.(Each of the seven planets, especially the sun and the moon, bear such titles as this, for they spend half their time in the heavens above and half of it, according to the pagan concept, in the realms below, the place of Hades.)

[3] Studies in Magical Amulets, Bonner, p.25. So far we have found and microfilmed only one example of this upright serpent crossed by three other serpents. p.24.

[4] id., p.209.

seal with its 6 x 6 square of 36 numbered rooms "magically arranged" to total the same no matter in which direction one adds. The symbolism is almost the same as that of the sistra.

We now come to one of the most interesting and cleverly disguised symbols in all paganism, a sacred heart through which are driven three nails. Beginning at Babylon we find that **Bel** and **heart** were represented by one and the same symbol[1] Bel was considered as the sun and as the zodiac deified.[2] It was a very common practice among the ancients to picture their deities **with a heart of flame**, and the worship of the central fire, the sun from whom all other deities were supposed to get their life, was carried on under the worship of a "sacred heart." Almost every Egyptian deity carries, at some time or other, the same Bel-heart symbol in his hand and it will be observed that most of the astrological symbols for the 7 planets which have survived to this day are combinations of a circle and a cross or a crescent and a cross.[3]

We observe that in the Church the heart of Mary, of Christ, and of many saints is frequently pictured as a circle or oval on which stands the cross, exactly as was Bel in Babylon! But this is not all: From the heart in the art of the Church, **fire flames ever issue**, and we read in her literature that Mary's heart "was actually a flame."[4] There is far more to the worship and veneration of a sacred heart than appears on the surface!

But this is still not the end of the story. What of the "three nails?" It just so happens that the word **waw**, one of the Hebrew-Chaldean words for 6 (and the word called "Son of God-God" in a Gnostic inscription), is translated **nail** in Hebrew-Chaldean lexicons"[5] The medievalists, we are told by Jennings,

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[1] The Cross, Ancient and Modern, Blake, pp.14,15.

[2] The Religion of the Babylonians, Sayce, p.107.

[3] See any work on astronomy.

[4] Divine Life of the Blessed Virgin Mary, Mary of Jesus of Agreda, pp.405,419. "Hence the heart of Mary became all fire and flames. . . . Mary, therefore, when she bore Jesus in her arms, might indeed have called herself Fire carrying fire." -- Glories of Mary, Liguori, p.605.

[5] 'The name(waw or vav), sometimes written (viv), denotes a nail or hook." Gesenius's Hebrew and English Lexicon. Webster, art. vau, does not mention the nail but does call attention to the fact that the word meant 6 not only in Hebrew but even in early Greek.

connected the three nails with the three arms of the **shin**[1] which is again a proof that they saw in this symbol not just the letter S but rather three **waws**, or three 6's, since each arm of the **shin** is a **waw**. Here is the reason that "the **shin** is assigned to the formal zodiacs of all countries"[2] It is a secret symbol for the summary number of the zodiac, the number 666. And the placing of three nails in the sacred flaming Babylonian symbol of the god Bel -- the zodiac deified -- is just another way of concealing the most sacred number of paganism. We find many pagan deities likewise with three nail-like symbols atop their heads.[3] When we read that Constantine, who gave most of his life to the devil but who tried to will his dead body to God by being sprinkled on his death bed, used "some of the nails of the cross" to make a halo.[4] We suspect that "some" of these nails consisted of three. Constantine, like nearly all other rulers of early paganism, was thoroughly schooled in the mysteries and in the concealed meanings of their symbols. He had a statue of himself made in the guise of Apollo and crowned with 7 rays, thus identifying himself with the 7-headed dragon.[5]

During the medieval period God was usually represented by a hand **in the sun** with 3 fingers extended in the usual "blessing hand" form.[6] From the tips

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[1] The Rosicrucians, Jennings, p.58; The Gnostics and Their Remains, King, p.208, ed. of 1864. It is impossible to tell in many Gnostic and later inscriptions whether writers intended shins or waws, for both are made alike. In the mysteries, one finds many references to secret meaning in the character M, W, and ___, all of which are considered as the same symbol in different positions, as well as to the secret meaning of the shin. As far as the shape is concerned, there is very little difference between the Hebrew Shin or S, the Greek sigma or S, and our own W. There is little doubt that the mystics saw in this symbol the double V or vav, or viv, written originally without the vowel. Since each of these symbols actually conceals a third V, as we have pointed out elsewhere, the finding of the M, the W, the ___ and the ___ as a symbol in connection with the zodiac and tucked away in the background in Egyptian, Gnostic, and Medieval Church art)Many examples microfilmed) is apparently in the nature of an amuletic appeal to the 666 all-embracing god of the zodiac.

[2] Jennings, loc. cit. Time after time we find the shin in connection with the zodiac, and in Medieval art it is sometimes placed in the middle of the JHVH, the word Jehovah which the Medievalists so frequently place in the sun.

[3] This symbol is given as a waw by Washih in his Ancient Alphabets. The 3 nails, often pictured thus (the ancient form of the hand-forged nail) will also be frequently found in church decorations.

[4] This most interesting observation was made by a writer at the time of Constantine. The reference is temporarily misplaced in my files. p.13.

[5] Wonders of the Past, Hammerton, p.953.

[6] Monumental Christianity, Lundy. Furthermore, on the three fingers of the "blessing hand" we find three waws in this book, as well as in Kircher's Oedipus, and in many books in the secret societies. Sometimes we find the blessing hand casting a shadow in such a way that the two fingers (sometimes two fingers and a thumb are used as well as three fingers) make the horns of a devil, the face of whom is sketched in the shadow.(Microfilmed) Since the Church gets her symbols from paganism can it be that the blessing hand to the initiated with its three waw-fingers, is an appeal not only to the 666 or summary god of all paganism, but also that the very picture of that god is cast by its shadow? It would seem so. The "blessing hands" with two upraised fingers and thumb found in the ruins of ancient temples are usually shown with a serpent entwined around the wrist or

of the fingers one ever sees 3 rays, and both the Church and paganism ever make use of these three rays in their art. The connecting of nails with a rayed halo by Constantine, the connecting of 3 rays with the blessing hand marked with its 3 waws in Church, Cabalistic, and secret-society art may well prove a fruitful field for extensive research. The sun-god with its **Sorath** or 666 name, is far too intimately associated with the ruler of the zodiac, with the numbers 6, 36, 111, and 666 for us to pass by unnoticed, the connecting of the blessing hand and the three rays with the sun in Church art.

An examination of Gnostic art shows that the body of the tail-in-mouth serpent is very frequently pictured as a rope,[1] the twistings of which apparently represent the serpentine path of the planets through the zodiac. The history of the rope as a symbol shows that it has ever been used as a symbol for the serpent. Even the American Indians used **serpent-headed** ropes hundreds of feet long in some of their devil dances,[2] which appear to have been almost exactly like the dragon dances of the Orient today.[3] In semitic mythology, ropes and serpents are interchangeable and we read of "the rope of the great god."(418) Among the Yezidis of Mesopotamia today the word for rope is so sacred and so nearly resembles the word Satan that they

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fingers. (See pictures in Montfaucon, Antiquity Explained, and Kircher, Oedipus.) These hands were anciently worshiped as idols, and are found in Italy, Egypt, Babylon, Cyprus, India, Tibet, and even among the American Indians. There is always a reason in paganism for its symbols, though the reason is sometimes difficult to ascertain today.

[1] See pictures in Montfaucon, op. cit., vol.2. It is very interesting to note that the Masons call Montfaucon a traitor, an initiate who betrayed the secrets of the mysteries. (See Montfaucon, in Mackey's Encyclopedia of Freemasonry.) There is considerable evidence that Montfaucon attempted a reformation in the Church.

[2] National Geographic February 1938. The fringes around the dresses of the women of Greece and Libya were serpents or represented serpents. -- Herodotus, Rawlinson, p.261. The American Indian women used the skins of snakes to form fringes on their dresses, with the heads at the bottom. The same style of dress was imitated by substituting ropes or cords with tassels arranged in exactly the same way. -- The Lost Empires of the Aztecs and Mayas, Willard, p.145. A mythological hero worshiped in ancient Hawaii was named Kana (Can, the serpent?) and was represented by a long rope. -- Unwritten Literature of Hawaii, Emerson, Smithsonian Institution, p.194. (We note also in passing that the principal god of the Hawaiian pantheon was Kane, the earthquake sender and the thunder sender, id.52, 151; that as in the Greek mysteries, the Hawaiians prayed to the god of the sky: "Burst forth now, burst forth; Launch a bolt from the sky! Let thy lightnings fly (The same as Dic, Lux, Speak, Light?) id.291, that the word Lani meant the heavens (the same as Cosmos or Catholicus) as well as king, id.196; that the king was worshiped as a god, id.196(facts which indicate that the kings of Hawaii probably claimed to rule as the earthly representative or incarnation of the entire sky deified. This conclusion is further borne out by the title "Son of Heaven" borne by Hawaiian kings, id, p.26. Like the rest of the pagan world, the Hawaiians used Holy Water. id.16,31.)

The sun itself has long been associated with cords or ropes (Sunlore of All Ages, Olcott, p.207). Ropes were fastened around the temples in Athens to keep out the spirits of the dead at their Hallowe'en ceremonies. Rest Days, Webster,p.79. We observe that the American Indians pictured the lightning bolt as a serpent-headed rope coming from a cloud and that the fire flames of this serpent-bolt were represented by barb-like projections from the rope; we observe that a giant serpent-dragon with exactly similar projections surrounds the pyramid-temple of Montezuma; and we observe that when the Indian priests offered their own blood to their god, they used a rope with identical barb-like projections, the latter being used to pierce their tongue and ears.

[3] Religion of the Babylonians, Sayce, p.142.

will not pronounce it nor permit anyone else to pronounce it in their presence.[1] The Rosicrucians use a rope and the tail-in-mouth serpent interchangeably in their seals,[2] and the rope will ever be found as a symbol in pagan and Church art, frequently as a frame in coats-of-arms.[3]

What strange meaning lies behind the many thrice-repeated symbols in the Church's official coats-of-arms" She admits that many of them have a mysterious meaning, and emphatically declares that **all** of them have a meaning. A comparison of these symbols with the **waw** or **shin** symbols in the secret alphabets translated by Wasih will startle any student who is trying to solve the mystery of 666 and the Revelator's warning that all the world had drunk of Babylon's wine. Washih was not unknown to the Church. Kircher frequently quotes from him.[4]

To one having an understanding of the meaning of pagan astrological and numerical symbols, an examination of papal coats-of-arms as shown in Baedeker's **Central Italy and Rome** will prove a most intriguing study.

The bull with his hoofs, horns, and tail has ever been connected with the sun-god the ruler of the zodiac. The bull appears on the coats-of-arms of Popes Calixtus III and Alexander VI.

The lion has similarly been connected with the sun-god from earliest times and is pictured on Gnostic gems as the ruler of the 7 planets.[5] The solar lion will be found on the coats-of-arms of Popes Paulus II, Hadrainus VI, Clemens VII, Sixtus V, Imocentius XI, Benedictus XIII, Pius VIII, Pius IX, and Pius X, on the latter with a sun-halo around his face.

From early times keys have been used in the mysteries and secret societies as symbols of those who have unlocked the secrets, those who have the "gnosis" as to the meaning of mystic symbols.[6] Crossed keys form the coat-

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[1] Devil Worship, Joseph, p.43.

[2] Microfilmed from official Rosicrucian publications.

[3] For many examples, see Histoire des Papes, Lachatere.

[4] See Hammer's preface to Ancient Alphabets, by Washih.

[5] Antiquity Explained, Montfaucon. The 7 planets are shown as 7 stars around the lion.

[6] The Greeks and the Romans pictured Hades, the ruler of the underworld with a key or keys in one hand; a pitchfork in the other, though sometimes he carries the staff instead of the pitchfork, as also does Pan, ruler over all the gods. "In ordinary life he was usually called Pluto (the giver of wealth) because people did not like to pronounce the dreaded name of Hades." -- Bullfinch's Age of Fable, revised by Scott, p.479. Keys, often crossed as shown in Church art, are held in the hand of Mithras, Kronos, Saturn, Janus, Diana, Apollo, Proserpine, Buddha, and Krishna, all of whom are connected with, or are only another name for, the prince of Hades. In the mysteries the soul makes its passage by regular stages from planet to planet -- or

of-arms of Nicolaus V and are found everywhere in church art.

The Gnostics used the **6-pointed** star as a symbol for 6 in their tail-in-mouth serpent.[1] Sometimes they wrote 666 by a star and two zetas, sometimes by three stars.[2] Three 6-pointed stars are shown on the coats-of-arms of Popes Clemens XIV,Pius VI, Pius VII, and Gregorius XVI. One 6-pointed star is on the coats-of-arms of Popes Sixtus V, Clemens XI, Leo XIII, and Pius X. Six 6-pointed stars (6 x 6 = 36) form the coat-of=arms of Popes Clemens XIII and Clemens X. The 8-pointed star (symbol of the Ogdoad?) is found on those of Alexander VII, Clemens XI, and Benedictus XIII.

The fleur-de-Lys is connected with the shin, the lightning bolt, the bee, and the trident in the mysteries.[3] Three fleur-de-Lys or shins occur on the coats-of-arms of Popes Leo X, Leo XI, Hardrainus VI, Clemens VII, Pius IV, Innocentius X, and are found everywhere in Church art. Popes Callixtus III and Paulus III used 6 fleur-de-lys in their coats-of-arms, and Alexander VI used 8 of them around the solar bull. Leo XIII used one 6-pointed star and two fleur-de-lys.

The circle is one of the markings on the cobra's hood, as well as U and V.[4] The 6th letter of Syriac alphabets is called the **waw** and is represented by the circle, while in Hebrew-Chaldean alphabets the **waw** stands for both **V** and **O**.

"heaven" to "heaven" -- from house to house of the zodiac, and even from room to room in each of the 36 rooms or "heavens" of the zodiacal circle. Since the priests claimed to control the soul's passage through the various purgatories toward the realm of the blessed, they too carried the keys as a symbol of their power over the soul. Titles of Egyptian priests included "tongue of the god," (mouthpiece or vicar), "Hider of Sings," "Servant of the cow," "Guardian of the pig," "Divine Father," and "Opener of the gates of heaven." -- Religious Life in Ancient Egypt, Petrie, pp.47,50. Buddhist and Hindu priests carry the keys as a symbol of their power over the soul and their knowledge of the mysteries. The key was similarly used by the Gnostics and is today used in all the secret societies.

[1] Some gems have letter representing 600,60, and 6 while others have letters representing 600,600,600, but also 666, since the place value of letter-numbers was recognized before the time of Christ and since zeros are frequently ignored in sacred numbers. Sometimes the Gnostic gems have on them three 6-pointed stars, which consists, we note, of the double triangle or "seal of Solomon" (seal of these who have the gnosis or secret meaning of symbols and rites) with the triangles filled in. In the secret societies we often find only the lower triangle, or rather its tips, filled in, to indicate that it refers to the trinity of the underworld.

[2] See pictures in Antiquity Explained, Montfaucon, and The Gnostics and Their Remains, King; also in Masonic and Rosicrucian books.

[3] Another name for the fleur de-lys is "Flower de Luce" -- Flower of light or flower of Lucifer. In many cases this symbol is clearly a representation of the lightning bolt, the symbol of the "Light Bearer." It is frequently shown doubled and in sets of threes, apparently with a significance of 6. The fleur-de-lys is the Hittite symbol for the letter S, a symbol (The Hittites. Cowley p.55) which we have seen has long been connected with the serpent and 6. Both Jennings (The Rosicrucians) and Bayley (The Lost Language of Symbolism) show that the bee and the fleur-de-lys are connected together. It appears that in the mysteries, the buzzing bee is closely associated with the hissing serpent. (See earlier note for the fact that in Sanscrit the same word means bee, hexagon, and 6.

[4] See pictures of the markings on the cobra's hood in Ditmar's Reptiles.

The coats-of-arms of Popes Leo X, Leo XI, Hadrianus VI, Clemens VII, and Pius IV have 6 circles or **O**'s in the cartouch.[1]

Alternate black-and-white squares or bands are used throughout the mysteries to denote Good and Evil in combination.[2] This indicates allegiance to both God and Satan. (A combination which Christ declared is impossible.) Alternating black and white checks or bands occur on the coats-of-arms of Popes Innocentius VIII, Alexander VI, Paulus IV, Pius V, Urbanus VII, Clemens IX, Innocentius XIII, Benedictus XIII, Clemens XII, Benedictus XIV, Clemens XIII, and Pius IX, sometimes the coat-of-arms consisting only of the alternate black and white in the cartouch.

The eagle has from very early times been used as a symbol of the **bolt-bearer**[3] (a title of Lucifer) and is called by this name in Greek-Roman literature, apparently because he drops from the sky and strikes his victim like the bolt. The eagle appears on the coat-of-arms of Popes Paulus V, Innocentius XI, Alexander VIII, Innocentius XIII, Clemens XIII, and Leo XII. Sometimes the eagle has two heads just as he appears on Babylonian cylinder seals[4] and sometimes he has the fleur-de-lys bolt extending down from his tail.

Throughout pagan literature the god of storm or prince of the power of the air is pictured as the "blower," a figure with puffed-out cheeks blowing his wind upon the earth. Such a figure occurs on the coat-of-arms of Pope Pius VI, as well as frequently in papal art.

The bat, as the bird of darkness, is representative of the god of the underworld or evil spirits, in pagan mythology and art. It is formed on the coats-of-arms of Popes Gregorius XIII and Paulus V. In the first, the bat has horns, or very horn-like ears, and emits a forked bolt from his mouth.

The stag was considered as the "animal of the sun" from very early times and his branching antlers were compared to fire flames. It occurs frequently in Church art and occurs on the coat-of-arms of Pope Marcellus II.

Hindus in their religion make much over a mystic three-rooted "world tree" as did also early northern races. Such a three-rooted tree is found on the

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[1] In the mysteries we often find the 6 zeros or waws divided into two sets, just as we find the 6 fleur-de-lys so divided in papal coats-of-arms. The significance of course is that 666 is repeated and therefore stands not only for 666 but also for 6 waws or shins, (6 x 6), the sacred 36 or Tetractys of the Babylonian, Egyptian, Greek, and Gnostic mysteries.

[2] Masons call this the "tessellated pavement" which must be, they insist, the covering of every lodge floor. See Mosaic Pavement in Mackey's Ency. of Freemasonry, and Tessellated in this work and other Masonic books.

[3] Greek-Roman art often shows the eagle with the bolt in his talons.

[4] Seal Cylinders of Western Asia, Ward.

coats-of-arms of Popes Sixtus IV, Julius II, Urbanus VII, Gregorius XIV, Innocent IX, and Alexander VII. In four of these trees, the branches make a mystic symbol, the meaning of which has not yet come to our attention.

Popes Hadrianus VI and Clemens VII appear to have 6 slightly modified **Stigmas** or **Zetas**, in two sets of three, on their coats-of-arms, beside the solar lion. We find this identical symbol as a 6 or waw letter in Chaldean alphabets.[1]

Several Middle East alphabets use the symbol for the **waw**, and it is sometimes made in this manner by the Gnostics.[2] Sets of these symbols in threes occur atop Egyptian obelisks[3] (**ob**-serpent + **lisk**-king?) and are likewise found in the coats-of-arms of Popes Julius III, Clemens XI, Clemens XIV, and Pius VII. Pope Alexander VII has two sets of 6 such symbols on his coat-of-arms.

On the coat-of-arms of Benedictus XIII we find not only a solar lion and an 8-pointed star but also a Babel-like tower and a serpent.

The bee, as the "builder of the six", since it always builds a 6-sided cell for his honey, is frequently a symbol of fertility in the mysteries, and the 7 planets are sometimes pictured as 7 bees over a beehive. The coat-of-arms of Urbanus VIII consisted only of three bees in a cartouch. Symbologists point out that the bee and the fleur-de-lys are synonymous in the language of symbolism.[4] The fleur-de-lys and the **shin**, or Hebrew-Chaldean S likewise appear to have been used interchangeably. Sometimes we find the bee pictured with Z's around it, sometimes with bolt-like symbols. The bee was sacred among the Gnostics as a symbol of the voice of the solar lion, being pictured coming from the mouth of their deity.[5] Since the Gnostics pictured the solar lion so frequently with a serpent body, we are tempted to conclude that the sound of the buzzing bee was compared to the sound of the hissing serpent. Under the word for 6 in Apte's Sanscrit Dictionary, we find both bee and fish as definitions. The same 6-root is a "Name of Vishnu." **Bee** and **fish** are also phallic symbols.

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[1] Pantagraphia, Fry, Chaldean 5.

[2] This is the form used for the waw (an inverted U?) in the Gnostic inscription translated in La Doctrine Gnostique de la Lettra WAW.

[3] See pictures in Oedipus, Kircher.

[4] See Note 428.

[5] See pictures in vol. 2, Antiquity Explained, Montfaucon.

One thing is definitely proved by the symbols used on the Church's coats-of-arms: The Church borrowed her symbols from paganism or paganism borrowed her symbols from the Church. Williams, in his authorized **Catholic Church in Action**, settles the question for us: "Every article of dress, every ornament or accessory used by the Pope, either in his ecclesiastical functions or his duties as sovereign of his temporal possessions, has a special meaning, or is connected with sacred or secular rituals of customs, some of them going back to remote antiquity, having their origins in Jewish or Pagan ceremonies or habits, some of them designed quite recently".[1] Cardinal Newman tells us the Church adopted "the very instruments and appendages of demon worship."[2] We must conclude, therefore, that the designers of the papal coats-of-arms were not just "doodling," but that each symbol has a definite meaning and that an understanding of the meaning of the symbol as used in the pagan mysteries will explain its meaning as used by the Church.

Just as Picart (R.C.) tells us that, "There is no ceremony whatsoever which does not contain some mysterious meaning,"[3] so he repeatedly declares that the various objects and symbols which the Church used have a mystic meaning. When we seek this meaning from pagan sources, we are amazed that symbols and rituals consecrated to the worship of Lucifer should have been adopted by anyone claiming to worship the Creator.

Let us face this issue squarely. In Babylon the sun-god Bel "was one and the same with each of the twelve signs of the zodiac,"[4] and was considered as the zodiac deified. The circle-and-cross was the symbol for Bel,[5] and another of his names was Enlil, a word which means "Chief Demon." The king of Babylon ever claims the title "Son of Bel" and declared that he was the vicar or spokesman for his god. In Egypt, Ra the sun-god was pictured with hoofs, horns, a tail, and a pitchfork and was also considered as the zodiac deified and frequently carries the circle-and-cross. The king likewise claims the title "Son of Ra" and claims to be the god's earthly representative. The **Nuremburg Chronicle**, a large book printed in 1493, shows a multitude of **pagan gods** and kings each holding the circle-and-cross, the kings ever, as of old, claiming

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[1] Williams, op. cit., p.67

[2] Development of Christian Doctrine, pp.272,273.

[3] Ceremonies, vol. 1, p.320.

[4] Religion of the Babylonians, Sayce, p.107.

[5] The Cross, Ancient and Modern, Blake, p.15.

"divine right" to speak for and rule in the place of the deity. Babylonian astrology, as we have already seen, was still in full force at this time, with popes and kings each having his private astrologer.[1] To this day, saints, the Virgin Mary, and even "the Child" ever bear in their hand the circle-and-cross as do the gods of old, or have it pictured in connection with the sacred flaming heart as in Babylon.

Is it by pure chance that the pope is shown in medieval art, seated on the zodiac with the symbol of Bel in his hand? Is it by chance that there should be **7** orders in the Church[2] just as there were **7** orders in Mithraism dedicated to the worship of the **7** planets? Is it just by chance that the spiritual ruler who is shown seated on the zodiac should to this day be carried in procession by 12 grooms? Is it by pure chance that in the mysteries, **Sorath** or the "spirit of the intelligence of the sun" should be shown as a god **with horns** in a cartouch called "the solar seal," and that likewise at the feast of All-Saints "When the Pope assists at Vespers and at the Matins of the Dead" he has on his head "a Capuche turn'd in such a Manner, that the Fur with which it is lin'd, covers Part of his Face, and is so adjusted, that it sticks out like two Horns?"[3] Is it by pure chance that the number 666 ever sacred to the sun-god as the ruler of the 36 rooms of the zodiac, (and specifically stated to be the number of **Sorath** whose letters add up to this number) should be found in papal titles and, if we are willing to examine the evidence, in a large number of papal coats-of-arms? Is it by pure chance that the open demon worshipers of Mesopotamia today, the Yezidis, should kiss the hand and ring of their priests, have a spiritual head called "Father" who claims to be infallible and who claims to speak as the mouthpiece of his god, have penance, holy water, pilgrimages, relics, saints, prayers to and for the dead, sunrise services, reverence for the cross, **7** sonjaks in the form of peacocks which they call **seitan** and worship as the gods of the 7 planets? Is it by pure chance that one of their poems of praise to the devil should read "I am he whom men worship in my glory, coming to me and kissing my feet?"[4] One thing is sure, **somebody has**

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[1] Cath Ency., art., Astrology.

[2] Picart's Ceremonies, vol.2, p.128.

[3] id., vol. 2, po. 57.

[4] And is it by pure chance that papal priests should, while wearing the zodiac (stole), the planets (planeta), the tiara as found on Babylonian altars, the two-pointed cap representing anciently the open fish-mouth of Dagon (Dag-fish, on-sun, the ancient symbol and title of the sun-god of night, the sun-god who becomes the "king of the dead" or prince of Hades when he sinks into the western ocean at night) -- the identical mitre shown of Babylonian cylinder seals -- is it by pure chance that the priests, while wearing all these vestments found in demon worship, should also cut their hair in such a manner as to mark

copied somebody!

Since the Church admits that she has taken in "the very instruments and appendages of demon worship," the use of the rope, the cartouch, **waw** and **shin** symbols in triplets, and a multitude of other purely pagan symbols, will force any sincere seeker for truth to question the nature of the entire worship. No man can serve two masters, and the attempts to worship God with the symbols ever used in the worship of Satan must surely be an insult to the Creator. If the Church does not wish to honor the sacred number of the serpent, why has several of her popes taken **Sixtus** as their title? Why should a religious leader desire to be called "Pope 6 the First," Pope 6 the Second," etc.?

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themselves as of old the priests of the sun? (The regular tonsure is cut thus: with the shaved pate representing the sun's disk and the fringe of hair, the rays. The less common "St. John's tonsure" is a moon or half-sun tonsure, with the head thus shaved.

Since Cardinal Newman frankly lists the tonsure as among those "instruments and appendages of demon worship" which the church has adopted from paganism (Development, pp.272,273) we turn to paganism to learn the history of the tonsure: "But to further prove the existence of the tonsure practice all over the world in connection with sun-worship, we may cross over to the new continent and there, Peru, find the priests devoted to the service of the solar deity shaven like those of Isis and Serapis in Egypt; and learn of Mexican youths being tonsured upon entering -- of old -- into the service of their idols which were representation of the sun-god." -- Chujakantamangala, or the Tonsure Ceremony as Performed in Siam, Gerini, Bancock, p.7. "The luminous aureola surrounding the planetary and starry bodies was likened to a crown or corona of golden or silver hair encircling the head of their presiding deities." id. The life of man was compared with the sun: The babe, whose "head was bare of rays," was the new sun. Then came the strong sun and the old sun. id. p.7. Hindu astrological books are always consulted before deciding upon the favorable days for the giving of the tonsure in India. id.p.19. Siamese holy books speak of the cutting of a "portion" of the hair "in a circular pattern (rai), in imitation of what the Supreme Lord himself did." This ceremony is styled a "propitiatory rite instituted by the command of Siva," the god of the Underworld who also "directs the tonsuring of his son Ganesa." id, p.25. Astrologers officiate through the ceremony in Siam, and holy water is used. id. pp.50-65. A part of the Buddhist tonsure ceremony appears to "designate the course of the planets in the zodiac." id., p.79. Prevost, in his Hist. Gen. des Voyages vol. XIII, p.566, (1765) declares of the tonsure ceremony in the New World: "Cette ceremonie se faissait par unparrain, mais pour le fils aine de Lempereur, c'etait toujours le Grandpretre dur Soleil." (Quoted in Gerini, op. cit., p.9)

Herodotus tells us that the Arabians cut their hair "in a ring" in honor of Bacchus, (Herodotus, Rawlinson's trans., p.148) the god of immortality or the seed-fertilizing sun-god deified. The same author, writing just before Alexander the Great conquered the Eastern world, also tells us that the Egyptian priests wore the tonsure. Jerome, in his commentary on Eze.44:20 says that the Christian priest was not to appear with shorn head, lest he be confounded with Isis, Serapis, and other heathen divinities. Schaff-Herzog, art. Tonsure.

We read further that the tonsure represents the disk of the sun (Signs and Symbols of Primordial Man, Churchward, p.359), that the priests of Isis in Rome in Juvenal's day were "bald," (Satires of Juvenal, trans. by Evan, p.60. The author goes on to state that astrologers were held in high repute, pp.60-62, that penances, p.59, were common, and that even in that day no one "dared to ridicule. . . the brittle vessels from Mount Vatican." p.51), that the Yezidis of Mesopotamia use the tonsure (Devil Worship, Joseph), that the Brahmans of India wear the tonsure in honor of the sun-god and that when the tonsure is given the Brahman is placed with the sacred fire, representing the sun, to the east. (Sunlore of All Ages, Olcott, p.166), that the Mexican Indian "god of the year" had his head shaved in a circular fashion, leaving "a curious fringe" (Mexico Before Cortez, Thompson, p.209), and that it was practiced by the priests of Mithras, "who in their tonsures represented the solar disk." (Indian Antiquities, Maurice, vol.7, p.851). Perhaps we have given enough evidence to show that the wearing of the ton-sure is the honoring of the "God 1" or "Heavenly bull," the same god who bears the sacred number of 365 as the ruler of the circuit of the year and the number 666 as embracing the whole of the gods of heaven and earth, the god who was pictured with hoofs, horns, and tail. (We observe that ancient root words appear to play a far more important part in multitudes of our words than many realize. We read, for example, that the name of the Roman god of the Underworld Typhon is but Python, the great solar serpent, but slightly camouflaged by shifting the letters T and P. Beyond the dictionary meaning of the word tonsure, it is not impossible that we have the ancient roots on-sun and tsur-solar light. The Sanscrit word for the tonsure ceremony also means "sunrising," we learn from A Practical Sanscrit-English Dictionary, Apte, p.133, col.2.

In gathering up "all the threads of ancient man's religion, none being lost," has the Church gathered up the sacred numbers of paganism also? Does the pope seated on the zodiac represent or speak for the God of heaven, or does he represent and speak for, instead, the ruler of the zodiac? Who is honored by a **universal** or **catholic** religion which embraces the **universe** and all its gods? Who is honored, the God of heaven or the god of this world? To whom does the sacred summary number o the zodiac as embodying the Macrocosm or universe apply? That it applies to the 7-headed planetary Dragon, that old Serpent, the Devil, is certain enough, but what man on earth rules from 7 planetary-named hills and speaks as a dragon -- therefore also being described by the same number?

We have spoken plainly, but without any rancour against the members of a religious organization which numbers among its adherents many of the finest people in the world, people who are as sincere in their worship of God as those of any other religion. We have spoken plainly not with a desire to hurt anyone but with the earnest plea that all sincere worshipers of the God of heaven will examine Revelation, chapters 12-18, in the light of the meaning of sacred symbols and numbers and with the thought in mind that if they find any contribution from Babylonian astrological demon worship there, they will give heed to the Revelator's warning to "Come out of her, My people, that ye be not partakers of his sins and that ye receive not of her plagues."

"Let him that hath wisdom count the number of the beast." If the Revelator does not mean what we have presented here, then what does he mean? If the interpretation, as here given, is not the correct one, then the scriptural injunction to compute the number still stands unobeyed and it is the duty of someone to solve the problem so clearly that the evidence cannot be refuted. May God hasten the day when the call to worship the God of heaven will echo from one end of the land to the other. May He hasten the day when there will be a broad and clear-cut line drawn between the worship of God and the worship of Satan. May he hasten the day when all who desire will know clearly the issues in the case, thus eliminating all religious confusion and the chaos to be found in the churches of today, where multitudes wander, searching for truth and not knowing which church to join or whether to join any.

If this paper makes any contribution in this field, then the 20 years of intensive study, the expense of microfilming over 25,000 pages of the evidence, and the expense of securing a fairly good library dealing with the subject will be not wasted.

Appendix A.

SYMBOLS AND NAMES FOR THE NUMBER 6

Since all the early peoples of the world, up until comparatively modern times, used the letters of the alphabet to stand for the numbers, we must seek out these letters and their symbols if we are to understand the concealed numbers of the mysteries.

Among the Babylonians and later Jews, the 6 was represented by VAV, the 6th letter of the Hebrew-Chaldee alphabet. Among the spellings for this word we find Waw, Viv, Vau, Wawe, Vaf, Bau, Baf, etc. In this paper we shall settle for Waw, the French spelling.

The Gnostics worshiped the Waw as "the Son of God-God."--**La Doctrine Gnostique de la Lettre WAW**, Dupont-Sommer, Published by the French Academy of Belles Lettres.

When we examine the history of the Waw(translated by the Roman letters V; U, and O) we discover that the letter V descends to us straight from "the Sumerian Viper Sign."--**The Aryan Origin of the Alphabet**, Waddell; Funk and Wagnalls **New Standard Ency**, art.V. Our letters F, U, W, and Y, we are told by this same authority, are likewise descended from this same serpent symbol. It is also highly significant that the letters V, U, O, which are the Latin forms of the Waw, are to be found as very distinct markings on the Cobra's hood, a fact which again connects this mystic letter with the serpent. It must be remembered that the Gnostics identified Christ with the Serpent and had a serpent crawl across and consecrate their altar breads before celebrating their Lord's Supper.--**Worship of the Serpent**, Deane, p.88. The evidence appears unmistakable that in identifying Christ with the Serpent, the Gnostics were but claiming Christ as but another name for the "One God" of paganism, the serpent-sun-bull god, Satan himself.

One writer of the mysteries tells us that the letter V "is the image of the deepest and most inconceivable mystery," which "connects Light with Darkness" and represents the bull.--**The Tarot of the Bohemians**, Papus, pp.127,128.

The secret societies make many veiled references to the mysteries connected with the letter V. In the Cabalistic **Sefer Yetzirah** we read that there is a "great secret" which "apparently...is symbolized by the letter V."--**The**

Origin of Letters and Numerals, Mordell, pp.32,33. One of the Persian names for the Waw is **majhul**, a word which means "unknown, concealed."--**A Dictionary of Persian, Arabic, and English**, Richardson, p.1622. The Waw, we are informed by a Spanish writer, is associated with the planet Venus (as the goddess of love), with the Spanish E(the 6th letter of the Spanish alphabet), with the processes of generation, the relations of the sexes, and the knowledge of Good and Evil.--**La Arcana de Los Numeros**, J. Iglesias-Janeiro, p.147. It seems most intriguing that in the Arabic alphabet, the Waw is the character for both 6 and Friday, the 6th day of the Week which is dedicated to the goddess of love, Venus; that Friday is "Fish day" in the Christian church; that a fish is universally used as a phallic symbol of sex; that "Fish" is a low slang term referring to sex; and that in certain Mohammedan lands to day, the husband is required by law to consort with his wife on "woman"'s day, "Friday.--**Symbols, Sex, and The Stars**, Busenbark,pp. 174-176. Busenbark also notes that numerous female sex deities, such as Ishtar, Isis, Venus, Hathor, and the Scandinavian Frija (from whence comes our Friday) were all represented by a fish. The Hebrew-Chaldee word Nun has phallic significance, referring to both fish and woman, as well as to a serpent. id.,loc.cit.; also **The Triumph of the Alphabet**, Moorhouse, p.101.

McGregor-Mathers, the teacher of the Rosicrucian A.E. Crowley, makes some 50 veiled references to the mysteries connected with the letter Waw in his **The Kabbalah Unveiled**. Among them we find that the "seal of Solomon" or double triangle unites the father and the mother and is a symbol of the Waw. p.331. The Aleph or serpent-bull letter A "containeth V, Vau." p.79.(In Gnostic inscriptions, we note that frequently the letter A is written as an inverted V, and without the cross bar.) The letter Waw is a Hamaphroditic letter containing both the male and the female. p.86. "Marital conjunction" is "enshrouded in the letter **Vau**." p.85.

Had Bayley observed these facts, he would not have been puzzled by his findings." "The word **six** is for some reason, which I am unable to surmise, identical with word **sex**." --**Archaic England**, p.835. The Latin word for six is **sex**.

There thus seems to be an affiliation, if not absolute identity, between the Waw, the number 6, sex, and the serpent. Perhaps there is a lot more to Friday the fish day than appears on the surface! Even among the Yorubu Negroes of Africa today, the number 6 is equated with "love." A man sends a string of 6 shells to a girl to signify "I love you." -- **A Study of Writing**, Gelb, p.5.

The cabalists tells us that **Samael** is the spirit ruling over the Letter Waw.--**Haute Magie**, Piob. Rabinnical commentaries on the Scriptures identify

Samael with the serpent of Genesis. id.(Shama, Shamash, and Sama are but variant spellings of the Oriental sun-god.-- **Fundamental Principles**, Nuttall, p.565.) The word Samael is therefore but Sama, sun, plus El, god, and the connection between this word and Lucifer is directly stated: It is the name of Satan.-- **Worship of the Serpent** Deane, p.343.

Since the 7 vowels/dedicated by the Greeks to the 7 planets (**La Doctrine Gnostique, de La Lettre** WAW, p.36), the 7 heads of the planetary dragon, it is certainly to be suspected that the 7 vowels are in reality 7 WAW-els, 7 WAW gods. **Vau-el** is said to be the god or spirit of visions, the spirit of divination.-- Piob, **op.cit.,**

The Oriental way of writing the Waw, in our alphabet is VAV or simply VV, there being no "a" in the original word. It is noticeable that the letter W is merely these two V's conjoined, as is also the Greek letter Z which stood for both 6 and 7, as well as the Latin letter N, spelled NUN, and related to 6 and sex as noted above.

In the Masonic organization we find as mystic symbols the letters AA and VV thus: It seems that both these monograms are but a secret way of writing VAV, for a careful examination will show that both conceal this word. Since the Gnostics worshiped the god WAW we should not expect to find their admitted successors passing it by unnoticed. Now we know why the letter V is the symbol of the apprentice in the lodge.--**Veritas**, Melville, Introduction. It indeed seems strange that the insignia of Cardinal Richelieu was an inverted letter V (Historic Devices, Badge and War Cries, p.226) unless the Cardinal had Gnostic connections.

The most guarded secrets of the mysteries, we are informed by Dupont-Sommer, revolve around the letter Waw. It had a mystic significance and 'sanctity from early times in the Semetic alphabet among both the Phoenicians and the Egyptians, because, thinks the author, it had the form of a serpent. In some early inscriptions, the Waw is represented by a serpent biting his tail, a symbol which not only represented the universe but also had a phallic significance.--**La Doctrine Gnostique**, p.71,72. Later this circular symbol, we are told by the writer just cited, became our letter O, which we have noticed is a form of the Waw. The Palestinian form of the Waw was the **shen**, which in Egypt was a symbol of the universe, being representative of the circle of the heavens. Multitudes of pagan gods and kings hold the circle or the shen in their hand to indicate their universal dominion. The Waw, he says, was the symbol of the serpent as well as of Christ.

The present-day Jews have many mysteries connected with the letter M, as do many other peoples also, including the Church. This M or a double M is often shown pictured in the sun. Perhaps the mystery is solved when we note

that like the W, the letter M consists of two V's conjoined, which then make a third V, thus concealing VVV or 666. (See **Anacalypsis**, Higgins, ii, p.223)

There can be little doubt that the "books of divine wisdom" of the Orient, the **Vedas**, get their name from **Vedi**, an Oriental spelling for the letter V. We find mention of a mystic "Triple Veda the meaning of which is to be kept secret.--Dupont-Sommer, **op. cit.**, This is apparently VVV, 666.

In Hindu worship, the letter U of the Mystic AUM is associated with the "god of flame, Vaya--**Bhagavata Purana**, xii, 6. It would seem that **Vaya** is but a spelling for V or U. The Roman goddess of flame or fire, **Vesta**, had as one of their titles Ops, serpent, and we observe that a serpent was likewise consecrated to Vaya.

The Babylonians worshiped a god whose name is translated **Vul**, Yav, and U who was connected with the fire of the thunderbolt and who bore the title "Lord of Fecundity."--**Seven Great Monarchies**, Rawlinson, pp.85,513. In Rome the god **Vulcan** was connected with fire, especially the fire of **volcano**. **Can** is an ancient and world-wide root meaning serpent, and it would appear that this Vul, Yav, or U serpent-fire god is identical with the Waw serpent god of the mysteries.

The Hindus of India paint the sacred V of Vishnu--a god which is identified with the sun, with the serpent, and with the lord of the underworld--on the forehead of Buddha. The V-mark on the Cobra's hood is referred to in India as the "footprint of Krishna" (**Dictionary of Superstition**, Bonnerjea, art. **Cobra**), a god who also bears the title "Lord of Serpents."--**The Practical Sanskrit-English Dictionary**, Apte, p.196.

Since the Waw represents "marital conjunction," and since throughout the mysteries, an upward pointing figure of any kind is considered solar and masculine while a downward pointing figure is considered lunar and feminine, the interlaced square and compass of the secret societies certainly appears to have a secret meaning, especially when we find a Masonic hermaphroditic deity with the compass in the hand of the masculine figure and a square in the hand of the feminine. It appears definite that the square and compass in conjunction represents VV, Waw, and has the same phallic significance ever connected with the letter.

A German Gnostic book, translated into English by George Lark, declares that "All the secrets of Light and Darkness" come from the O-Waw and the letter S, and the Waw "expresses the mystery of the name of God...the Sun above the heavens."--Das Buch mit Sieben Sigelen (The Book with Seven Seals), pp.145,146.

Repeatedly the Waw is called "the Sign." One Gnostic text identifies it with the sun and calls it "the Waw divine."--Dupont-Sommer, p.24. Crowley

connects 6 and the Waw with Taurus the Bull and notes that 6 and 666 were assigned to the sun.--777,pp.34,35. The frequent Gnostic reference to the "Sign of the Serpent" appears to have been a letter of the alphabet and was probably the Waw, though we cannot rule out completely the S-Samech and the T-Tau, both of which were connected with the serpent.

The Greeks called the Waw the **Episemon**, apparently from the Greek word **Episeion**, still used by our doctors to refer to the pubic region.--Dupont-Sommer, op. cit., pp.41,42; **Web. Un.**, art. Episio-; **Greek-English Dictionary**, Liddell and Scott. As St. Yves points out, "All the schools of antiquity" connected the Waw with the union of the sexes and the love-life. He declares that the Waw was assigned to Venus, to Taurus the bull, and to Asmodel.--**L'Archeometre de Sainte Yves** p.189. Asmodel, or Asmodeus is defined as "King of the fallen angels," "Destroying Angel," and "Prince of a class of demons."--**The Mysteries and Secrets of Magic**, Thompson, p.62; **Haute Magie**, Piob; **Das Buch mit Sieben Sigelen**, p.234.[1]

The Greek letter F is a Waw letter, and like the letter V it has a serpent as its parent.--New Standard Ency., Funk and Wagnalls. F was the 6th letter of the Attic Greek and like the Hebrew Waw, it was connected with the idea of generation.--Dupont-Sommer, p.56.; A Study of Writing, Gelb, p.5. In Egypt, the letter F was represented by the horned Cerastes serpent.--Semitic Writing, Gelb, p.132;Egyptian Grammar, Gardiner, p.69. Egyptian words which seem to be related to this F-serpent root are Aph or Aphe (note the F-sound), serpent; Af and Afu, serpent, viper; Af, the god of the 6th day of the month; Fai the god of generation; Afa, the ape god, connected with the serpent and worshiped as the god of lust in the Orient to this day; Ifi, sacred baboon or ape god.--**An Egyptian Hieroglyphic Dictionary**, Budge. The German word for ape' is affe, and we note that in each case the F-sound seems to predominate in these serpent-lust words. **Phe**`and **Eph** are both serpent roots and both are defined as "the power which governs organic life."--**Worship of the Serpent**, Deane, p.85; **Archeometre de Saint Yves**, pp.157,158. In Egypt the masculine pronoun he was represented by the serpent letter F.--**Easy Lessons in Egyptian Hieroglyphics**, Budge. It is observable that the masculine pronoun **his** comes very close-if it is not identical--to **hiss** the voice of the serpent

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[1] Waddell gives Wa, We, Wi, and Wu as spellings for the letter Waw. The Aryan Origin of the Alphabet, 50. Perhaps our word **woo**, to make love, is but another way to spell Wu or Waw. People have ever used the names or attributes of the deity in swearing oaths. It would appear that our word wow! as an exclamation has its origin in the profane use of what was once a sacred word, the Waw. In Semetic languages, the Waw is used in place of the copula **and**, as the "joiner." Throughout the mysteries there is a very real connection between the serpent-copulative letter Waw, the copula **and**, the comma which stands for **and**, and the word **copulate**. The comma stands for 6 and the Waw in Hebrew-Chaldee, in Persian, in Arabic, in Turkish, and in some other Semitic languages.

generator. According to Mackey, the **Abif** of Hiram Abif of the mysteries, is Ab, father, plus if, ef, or eph, serpent, "Father-Serpent," or "Father of the serpent."--**Companion to Mythological Astronomy**, p.84.(On this point we might note that in many places in the world the Serpent has had the title "Father," a title which is based, according to researchers, on phallic grounds. The Phallus on Oriental dragons is frequently in the shape of a serpent.--Cylinder Seals of Western Asia, Ward, p.372.

The Egyptian god **Fai**--again we note the F-sound--bore the designation "god of generation." We have already noticed that the Greeks connected the 6-Waw letter with episemon, the pubic region. They also referred to it as the "secret name," "the sign," "the insignia,"--Dupont-Sommer, **op.cit.**, pp.41,42,56.

Jennings refers to the Waw letter F as a "notable Rosicrucian, Cabalistic, and Masonic emblem," and declares that it is a mysterious sound and symbol.--The Rosicrucians, p.72. **HE FURTHER DECLARES THAT THE "THREE NAILS" OF THE MYSTERIES ARE CONNECTED WITH THE LETTER F.**

The letters A.A.F are connected in the mysteries with astrology (**Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry**), a fact which makes one suspect that we have concealed here the serpent AAF, the whole circle of the heavens.

In the Old Italian, the 6th letter, F, was represented by an arrow.--**The Study of Writing**, Gelb, p.56. The same Sanskrit word is defined, "the arrow of Cupid," and "the phallus." If there is no connection between these two facts, then most certainly there is here a notable coincidence.

According to St. Yves, the musical note **Fa** represents the Waw and the number 6.--**L'Archeometre de Saint Yves**, p.189.

Like the Greek letter Z, the letter F was used to represent both 6 and 7, and supposedly "contains all the powers of the Zhain," Z.--**La Arcana de los Numeros**, J. Iglesias-Janeiro,p.148.

The letters F and V, just as is shown in such words as Knife and Knives, are ever interchange able in the mysteries. Bayley pictures a medieval presentation of the "god of light" standing on the letters FV.--**The Lost Language of Symbolism**, i,p.67. In the Gothic Alphabet, the letter F is written like our U, and has the numerical value of 6.--**The Alphabet**, Diringer, p.474.

Diringer also observes that the letters F, W, and S seem to be just one letter.--**op.cit.**,270

There can be little doubt that the letter S is as closely connected with the serpent as are the Waw letters. Just as the letters V, U, and O represent the markings on the cobra's hood, and the figure 6 represents the erect cobra in her coil, so the evidence points to the fact that the letter S (and the letter Z) represents the cobra advancing to attack, with the sound of the letter signifying

the hiss of the serpent. Both S and Z were used by the Greeks for 6.

Sa and Za are spellings for the letters S and Z. In Africa, the words Sa and Za, S and Z mean serpent, king, life, and bull.--**The Ban of the Bori**, Treameare, pp.413,414. Jennings supports this statement when he declares that an examination of the letters S and Z, which he calls "snake-like glyphs," throughout the languages of the world would persuade anyone of their serpentine origin.--The **Rosicrucians**, p.344. In Egypt, Sa was a title of Aapep, the serpent lord of hell; Saa is defined as "knowledge" and "destroyer"; Sa-t means serpent goddess; Sa and Za are also words for "fire" in many languages (**Transactions of the Royal Society of Literature**, i,p.99), evidently the fiery sun-serpent.

The Russian name for the letter S is Sha, and the Armenian is Shah. It is interesting to observe that Shah, "supreme ruler," is apparently but another spelling for Sa, king, the name of the serpent as noted above. A multitude of ancient rulers took upon themselves the name of their god, and the Shahs have apparently done the same. Sat is the name of the letter S in the early Ethioptic and early Hindu alphabets.--**The Alphabet**, Taylor, i,p.320. Sata is the name of a serpent god in Egypt.--**Budge, Gods of the Egyptians**, p.377. Sat is the Thai word for 6 and a 6-sided figure is called a Saton. Since the number 6 is associated with Satan, we suspect that this Saton is only a variant spelling for Satan. Both **On** and **An** are ancient names for the sun, and we suspect that Satan or Saton are in reality Sun-Serpent. Satan is intimately connected in the mysteries with Saturn, also called Satur.--**The True and the False Christ**, Garnier, p.79. **Ur** is a Semitic word meaning Light or Sun. Apparently Satur-Satyr is a related or identical word-means Serpent-light or Serpent-sun. **Sathan** is declared to be the "Spirit of Divination," a spirit connected with the serpent by all the peoples of the world.--**The Mysteries and Secrets of Magic**,p.252. Since T and Th are ever interchangeable, it seems certain that Sathan is nothing but Satan, the old S-serpent-sun god.

Sas, Sis, Ses, Sos, and Sus are Oriental words--and the parents of the Western Six and Sex--for 6, 60, or 600. The original parents of these words was just SS--the vowels came in later. Sas, or SS, was the Hebrew-Chaldean, the Persian, the Sanskrit, and the Egyptian spelling for 6. The Hindus regularly place SS on the hood of serpent gods, thus showing the ever-present connection between 6, the serpent, and sex, for the serpent throughout India is symbolic of the phallus.

For some reason, TS and ST connected with the letter S and with the mysteries of 6 and the serpent. The 6th letter in the Old Greek was called the Stigma, which represented the **St** sound. It seems more than by mere chance that the fertilizing portion of a flower today still bears the name of the serpent

letter in the Greek alphabet (See **Stigma** in **Web.Un.**)

The Egyptian lord of the underworld, Set, appears to be this same St god with the unimportant vowel added. In Egypt Set bears such titles as Prince of Hades, Serpent of Evil, Malevolent Serpent, the Fiend, the Rebel, the Terrifier, and by a number of other titles showing his connection with Lucifer.(We have already noted that **Sat** was the name of a serpent god and also probably the root for Satan. **Sat** is again the ST with the vowel added.

Another common name for the letter S among the ancients was San or Shan. Rawlinson declares that there is a connection between San, Sun, Sheen, and Shine.--Seven Great Monarchies,i,p.82. In Thailand, San is one of the words for the number 6.--Thai-English Dict., McFarland,'p.804. Shan is everywhere a name for the sun as well as for a serpent.--Oedipus Judiacus, Drummond, and **The River Jordan**, Glueck, p.188.

Among the Hebrew-Chaldees, the Samech S stood for 60. Samech is listed as a name of the devil in some secret society works. Another Oriental name for the letter S is Sin, and in the final analysis, our word sin many be a direct descendant of this serpent letter. Most certainly there seems to be a constant connection between Sin, Sun, Six, Sex, Sata, and the Serpent. Poinsot lists Samech as a name of Satan and the Serpent.--**Complete Book of the Occult**, pp.422-430. Papus adds to this that Samech also represented the union of the masculine and the feminine, and states that the original form of Samech was a serpent with his tail in his mouth.--**The Tarot of the Bohemians**, pp.164,165. "In every Cosmogony," he adds, "the Devil represents the mysterious astral force, the origin of which is revealed to us by the hieroglyphic of Samech," a hieroglyph which is connected with Nahash, the serpent-dragon.

The Musulmans assign Samech 60 to the sun, and Masons refer to it as a "holy name of God."--777, p.44. **Royal Masonic Cyclopedia**, Mackenzie, art.S.

Several writers tell us that the Hebrew-Chaldee word Samech is the same as the Greek **Siga**. The Sigma, we are informed by Liddell and Scott is related to or is derived from the Greek word Sigmos, a hissing.

Considerable importance in the secret societies is attached to the fact that in the Egyptian, Phoenician, Moabite, Minoan, and Asylien(is this Assyrian?) alphabets, the Samech was represented by a triple cross, thus: This triple cross, or triple Tau as it is frequently called, is thus a symbol which carries with it all the mysteries of the serpent-devil letter Samech.(See **Studies in** Prehistoric Ethnographie, Vi). With these facts at hand, it is indeed a puzzle as to why this Triple Tau cross was chosen as the official insignia of the Pope.--**A Catholic Dictionary**, Attwater art. **cross**. Various forms of the triple Tau are also widely used in the mysteries. Masonic writers inform us that their Triple Tau is but a modification of the Hebrew letter Shin or Sin.--**Guide to the Royal**

Arch Chapter, Sheville and Gould, p.137.

The goose is given as one of the hieroglyphs of the letter S, being connected with the god Seb, who was sometimes pictured with a serpent head.--**Egypt's Place in Universal History**, Bunsen. The hiss of the goose and the hiss of the serpent are almost identical, and the same Sanskrit word means both goose and serpent. Geese and serpents alternate in pulling the chariot of the Greek sun-serpent-bull god Zeus.

The Egyptian name for the sistrum is SeSeS, with the vowels supplied by the translator. This mystic symbol regularly had three S-shaped bars or frets, originally represented by three serpents or threes croziers. Later writers regularly referred to the frets of the sistrum as sigmas.--**Book of Beginnings**, Massey. Another name for the sistrum was Sesh, a word which is defined by Budge as "Devil."--**An Egyptian Hieroglyphic Dictionary. Shesh**, We observe, is but the word Ses with the usual S-Sh shift, and is therefore just another proof that Satan, the Serpent, the sun, and the numbers 6 were, symbolically speaking, synonymous terms. (**Shesha** is defined **As**, the Croatian name of the letter S, is a widespread root meaning fire.(**as "Lord of Serpents**.")

Sigil and Sigma are given by Waddell as names for the letter S.--**The Aryan Origin of the Alphabet**, p.45. Astrological good luck charms were greatly venerated during the medieval ages, and Webster defines Sigil as an "astrological image having conjured into it the power of the stars." Whatever may be said for it, it is certain that the religion of Babylon was responsible for the sigil-charms. Since **Sig** is likewise listed as a name of the letter S, we suspect that Sigil is in reality Sig-il, S-god, **il** being an ancient oriental name for "god."

Many researchers believe that the musical syllables do-re-me, fa-sol, etc., have a reference to the letters of the alphabet, with Sol referring to the letter S. Cicero tells us that the sun-god was called Sol because at its rising, all the other gods, or stars, disappeared, leaving the sun as the **sole** god in the sky.--**NaturaDeorum**, II, xxvii. It is interesting to observe that the French name for the sun is Soleil, literally Sole-god. It seems strange that the church vessel for exposing the Host in the sacrifice of the Mass should bear the name Soleil as well as Sun. **Picart's Ceremonies**,i.p.367.

For some mystic reason, Rameses III attached SS or "6" to his name, as if he were the representative of the 6-serpent god. It is difficult to understand why several popes, who choose their own names at their coronation, have called themselves Sixtus,"Pope 6".(See accompanying list.) There is indeed a mystery here. The Sistine chapel gets its name from this 6-word.

Any careful research in the origin and history of the symbols used for the 6th letter of the alphabet and the number 6 reveals unmistakable proof that the

Serpent has ever been connected with this number and with the letters which represented it. The 6 itself is a pictograph of the cobra erect in her coil; the S is the cobra advancing to attack and the sound is its hiss; and the Waw letters, as we have seen, are the markings on the cobra's hood.

The worship of three serpents, as seen upon the Egyptian monuments, probably has the same significance as the triple crown, representing dominion over the three words--heaven, earth, and the underworld. There can scarcely be any doubt that the three serpents, like the three nails, the three S's, and other symbols used to represent the mystic number of the Cosmic god, all are a part of the same symbolical system and all are virtually synonymous.

Appendix B.

MYSTERIES CONNECTED WITH THE NUMBER 6

Since the number 6 has from earliest times in paganism had a number of mystic and sacred uses, connected with serpent, phallic, and sun worship, and since these mystic meanings and symbolic forms have a distinct connection with the number 666, it is well for us to note these forms and uses:

Dr. Bayley, probably the world's leading authority on symbolism, notes that "The word **six** is for some reason which I am unable to surmise, identical with the word sex."(**Archaic England**, p.835. We observe that the Latin word for **six is sex**.) We believe, moreover, that a special study of the use of the number 6 in the mysteries would have shown Dr. Bayley why the number 6 is so intimately connected with the phallicism ever found in pagan religions.

As we have noted, our present symbol for the number 6 represents the cobra arising from its coil. The cobra, which puffs itself up and stands erect, is throughout the Orient a symbol of lust and the phallus. The phallus on many Oriental dragons is a serpent, and the 6th letter of many alphabets, including our own letter F "is the descendant of a serpent hieroglyph."

In Babylonia and Assyria the number 6 was consecrated to Adad, the sun-bull-serpent god. (**Standard Dic. of Folklore**, p.8) Park notes that "The close relationship if not absolute identity among the early races of man between Solar, Phallic, and Serpent worship was most striking; so marked indeed as to indicate that they are all forms of a single worship."--**The Evil Eye**. p.51. Numerous scholars point out that the sun was ever represented by a bull, "the great generator" and that the phallus was the symbol of the sun and the serpent. equally. (Herein lies the reason why the sun-serpent god and its priests bear the title "father" throughout paganism.) It is significant that when the Babylonians named the days of the week after the planets (our present day names are but the Anglo-Saxon names of the 7 planets), they assigned Ishtar or Venus to rule over the 6th day. (Our present word **Friday** is from **Frija**, the Anglo-Saxon name of the goddess of love, lust, and marriage, Venus.)

It seems significant that the Hebrew-Chaldee word **nun** means both **fish** and **woman**; that the goddess of love was represented by a fish in many nations, including Ishtar, Isis, Venus, the Japanese Kwan-non, and the Anglo-Saxon Frija. (See **Symbols, Sex, and the Stars**, Busenbark) A Turkish canon

requires a man to consort with his wife on Friday, and throughout the Orient Friday is known as "woman's day." The fish throughout the East is a symbol of marital relations and the expression "to eat fish" expresses the same idea. It would seem that the designation of Friday as "the fish day" has a significance which does not appear on the surface, and that the Mohammedan veneration for Friday as a holy day is a form of phallicism.

The secret societies consider that the **Waw** or 6, worshiped by the Gnostics as the "son of god-god" (**La Doctrine Gnostic de la Lettre Waw**, Dupont-Sommer) is a symbol of "the lovers" and of the male-female hermaphroditic god of the mysteries. Curtis notes that the 6-pointed "Star of David" or "Shield of Solomon" is "the geometrical symbol of the number 6," that among the Egyptians it was the symbol of generation, that among the Hindus it is the "Sign of Vishnu" (we note the **ish** root in this god's name, the same as in **Ish**tar and **fish**) as well as the symbol of the sherkum or union of the male-female gods. (**The Key of the Universe**, p.205) The secret societies use both the 6-pointed star and the symbol of Bel to represent the number 6. (See pp.11,13.) The Bel symbol inverted was the symbol of Venus and to this day the physician uses this symbol to represent **female**. Scores of Medieval pictures show the pope with the Bel symbol in his hand or on his crown, and three 6-pointed stars frequently appear in papal coats of arms.(See p.18)

The Egyptians made much over the number 6. One of the Egyptian titles of Hathor, a goddess of love was **Met-sas**. Budge defines **Met** as "phallus, seed, offspring" and Metmet--a typical Egyptian duplication--as "a serpent god." **Sas** was an Egyptian word for **six**. One Egyptian priest bore the title "Master of the secret words of the 6." They had a priestly "college of the 6" and a "festival of 6." They also had a priestly staff of office called the **sas** or "6-threaded staff." The Egyptian letter S was sometimes made in the shape of a staff(7), sometimes in the shape of a serpent. They worshiped a serpent god named **Af**,(apparently **F**), and represented the letter **F** by a serpent hieroglyph. Our own letter **F**, we are informed by the **New Standard Encyclopedia**, is the descendant of a viper sign, a fact of considerable significance when we note that as the **6th** letter of the alphabet it was formerly used to represent the number 6. To further connect the serpent with the number 6, the Egyptians frequently placed 6 dots on the hood of the cobra.

The ancient Sumerian and Akkadian words for 6 were **as** and **ash**. Since the word **nag** or **naga** is used throughout the East for serpent, the Hebrew-Chaldean word for serpent, **naggash**, may be literally "serpent-six." The Zend name for the serpent-sungod was **Ashura Mazda**, which appears to resolve into "6-demon-sun," (**Hura** is an early root meaning demon--compare **hurahura**, devil dance, and **hurricane**, demon wind-while **Mazda** means sun

as the manufacturers of our light bulbs would be happy to tell you.) One of the chief names for the ancient sun-god was Shamash, apparently "Sun-six", for **Sham** was also a word for sun. (The present Arabic for sun is **Shams**.) The Euphratean name for **Draco**, "the Great Serpent of heaven," was **Ash** or **Nak-Kasch**, the latter apparently but a variant spelling of naggash. The ash or 6-root seems prominent. The name of the chief Assyrian sun-god, **Ashur**, appears to come from **ash**, 6, and **ur**, sun or great. **Ashera**, one name of the Babylonian goddess of fertility, and **asherah**, phallic poles or trees, both seem to have the **ash**,6-serpent, root, as does also the Phoenician and Canaanite goddess of fertility, spelled variously **Astoreth, Ashtoroth, and Astarte**. This goddess, incidently, is identified with Virgo, the Virgin, the 6th sign of the zodiac.

Since vowels were not originally used in writing, and are therefore unimportant when tracing word roots, and since **S** and **Sh** are ever interchangeable in the East, as is evident in **Sas** and **Shash** (originally **SS**), there seems to be significance to the Hindu name **Shesha**, a god who bears the title "Lord of serpents." This word seems to be related to one of the Egyptian names for the devil, **Sesh**, and both seem to have the **Ses** or **Shesh**-6 root.

In Moore's **Hindu Pantheon** we have quite a number of Hindu serpent gods with the letters SS on the hood of the cobra. Since SS, Sas, was also the Sanscrit way of writing the word for 6, we seem to have here another connection between the serpent and the number 6. With this everpresent connection, the use of three serpents on the crown of Julius II and the use of SS on one of the three panels of the crown of pope Adrian IV(See p.12) seems to have real significance. Three serpents are frequently used as a mystic symbol in Egypt and among the secret societies.

The name of the Greek goddess of love and immorality **Aphrodite** seems significant. Since according to Horodotus, the Greek writer and historian, the Greeks copied their gods and their religion after the Egyptians, the **Aph** and **Aphrodite** seems to be but the Greek spelling for the Egyptian serpent god **Af**. Deans in the **Worship of the Serpent** notes that **Aph, Oph, and Eph** were but variant spellings of the same serpent-word. With such a close connection between Greek names and Egyptian names, one wonders if **Ephesus** may have been named after the 6-serpent. (**Sus, Sos, Sis, Ses, and Sas** are all found as spelling for 6-roots in ancient languages.), Dr. Farbridge notes that the Greeks assigned the same sacred numbers to the gods as did the Babylonians(Biblical Semitic Symbolism, p.23)

Plutarch, a Greek priest who wrote at the same time as John the Revelator, calls 6 "the female marriage number." Capella, a Roman writer, calls it Venus,

the goddess of love, lust, and marriage to whom, as we have noted, the 6th day of the week was dedicated.

In the Old Greek the 6th letter of the alphabet was **S-Stigma**--not to be confused with **S-Sigma**--and the name of this letter is identical with the part of a flower "where generation occurs." The **Stigma** S by its shape represented the cobra advancing to attack and the sound of the letter represented thehiss of the cobra. This letter apparently had the sound **ST**, for it is so transliterated into other languages. The name of the 6th letter in the Slavonic and Spanish languages is **est**, which is but the spelling for **ST**, just as **esse** is our spelling for the letter S. The spelling of these words is significant, for both are but the Latin spelling for the verb, to be, to become, to be generated. Both the verb **to be,** and the conjunction, **and,** are called the copula, the **coupler** or joiner. **Copula** is the root of **copulate**, and there seems to be a hidden meaning in the Sanscrit expression "having a serpent for a wedding ring." It is the common pagan and secret society teaching that the first sin occurred on the 6th day of the first week in the Garden of Eden and that this sin was connected with marital relations--a teaching in direct contradiction to the Scriptures, for God told Adam and Eve to be fruitful and multiply before the advent of sin, and obedience to His instructions would not have been a sin. But since the first sin was supposed to have occurred on the 6th day, under the influence of the serpent, we find from that day to this, a connection if not a synonymity between sin, six, sex, and the serpent, as well as with the bullsungod as the great generator. Anciently the first letter of a word was considered significant in indicating the meaning of the word. It is interesting to note that sin, six, sex, sun, serpent, and Satan all begin with the serpent letter **S**.

The Hebrew-Chaldee letter **Vav** or **Waw** as it is spelled in several Oriental languages, is transliterated into Western languages by the letters V, U, and O. All three of these letters in their exact shape are natural markings on the hood of various species of the cobra. It is significant that the **Waw** is the commonly used Semitic symbol for and, the copula. The O or circle is Waw in the Syrian, and the use of three O's or **Waw**'s in Church and secret society symbolic art is but a concealed way of writing 666.

The **Waw** is made exactly like our comma in medieval Hebrew, in Persian, in Arabic, in Turkish, and in Afghan. The use of three mystic commas in various symbols occurs frequently in Church and secret society art as well as in connection with Hindu gods. The Greek name for the comma is **upostigma**, the little or beneath **Stigma**, or 6. "Kircher of the Society of Jesus in his **Oedipus** pictures three commas on the upraised fingers of the "blessing hand."

The fleur-de-lys or "flower of light" is widely used as a symbol of generation,

and entire books have been written on its symbolism. Moore in his **Hindu Pantheon** shows a Hindu god statue with the phallus ending in a fleur-de-lys. The secret societies use three fleur-de-lys in connection with the tail-in-mouth serpent just as the Gnostics used SSS in the same symbol. This use of three fleur-de-lys seems definitely to be a secret way of writing 666, and the very frequent use of three fleur-de-lys in papal coats-of-arms would appear to call for considerable explaining if we are to assume that 666 was not implied.

The cumulative evidence seems to indicate clearly that symbolicly the symbolism of 6, sex, and the serpent is identical, and that the Church and the secret societies, the children of the fallen woman of Revelation 17, have knowingly used the number 666 from earliest times.

The astrologer Papus tells us that the letter V represents the bull, that it "connects Light with Darkness" and that it "is the image of the deepest and most inconceivable mystery."--**The Tarot of the Bohemians**, pp.127,128.

According to the Cabalistic **Safer Yetzirah**, there is a "great secret" which "apparently is. . . symbolized by the letter V."--**The Origin of Letters and Numerals**, Mordell, pp.32,33. One of the Persian names for the letter V or Waw is **majhul**, a word which means "unknown, concealed."--**A Dictionary of Persian, Arabic, and English**, p.1622. We are informed by the Spanish writer J. Iglesias-Janeiro that the Waw is associated with Venus, the processes of generation, and the knowledge of Good and Evil."--**La Arcana de Los Numeros**, p.147. Janeiro connects the Spanish 6-Letter E with the Waw.

The Rosicrucian-Mason McGregor-Mathers, the teacher of A.E. Crowley who granted the charter to the Santjose Rosicrucian branch, in his **Kabbalah Unveiled** makes some 50 veiled references to the mysteries connected with the Waw. Among them we find that the "Seal of Solomon" or "Star of David" (the United double triangle) "unites the father and the mother," that it is a symbol of the Waw, that the Waw is a hermaphroditic letter containing both the male and the female, and that it enshrouds marital conjunction. In support of his assertion that the serpent-bull letter Aleph "containeth V-Vau"(p.79), we observe that the Gnostics in their inscriptions frequently omit the crossbar in the A, making it just A, an upside down V. We even find the word ABRAXAS, the name of the sun-god as the "Lord of the year," spelled VBRAXAS.--**Antiquity Explained**, Montfaucon.

Among the Yorubu Negroes of Africa today, the number 6 is "equated with **love**." A man sends a string of 6 cowrie shells to a girl to signify "I love you."-**A Study of Writing**, Gelb. p.5.

A German Gnostic work tells us that "All the secrets of Light and Darkness" come from the O-Waw and the letter S and that the Waw "expresses the mystery of the name of God,... the Sun above the heavens."--**Das Buch mit**

Sieben Sigelen (The Book of Seven Seals)pp.145,146.

The works of the secret societies make frequent reference to "the sign of the serpent." According to Dupont-Sommer, the Gnostics repeatedly call the Waw "the sign." The letter V, then, would appear to be this mysterious sign, and it seems strange that the letter. V should be the symbol "of the apprentice in the lodge."--**Veritas**, Melville, Introduction. Unless Cardinal Richelieu had Gnostic connections, it is difficult to understand why he adopted as his insignia "an inverted letter V."--**Historic Devices, Badges, and War Cries**, p.226.

Dupont Sommer further tells us that the most closely guarded secrets of the mysteries revolve around the letter Waw, that it had a mystic significance and sanctity from early times in the Semitic alphabet among both the Phoenicians and the Egyptians, and that in some early alphabets the Waw was represented by a serpent biting its tail, a symbol not only of Cosmos or the universe of the sun-god deified but also of phallic significance.--**La Doctrine Gnostique de la Lettre Waw**, pp.71,72.

The Greek name for the Waw is **Episemon**, apparently from **Episeion**, a root still used by our doctors to refer to the public region. St. Yves declares that all the schools of antiquity connected the Waw with "love life" and that this letter is assigned to Venus, to Taurus the bull, and to Asmodel.--**L'Archemetre de Sainte Yves**, p.189. "Asmodel" takes on more significance when we find the word defined as "King of the fallen angels," "Destroying Angel," and "Prince of a class of demons." The connection between the 6-sex Letter V and Lucifer is further strengthened by its use in India as the sign of Vishnu, a god identified with the serpent, with the sun, and with the lord of the underworld. It is also called "the footprint of Krishna, a god who bears the title "Lord of Serpents."--**Dictionary of Superstition**, Bonnerjea, art. Cobra.

Since **Vedi** is an Oriental spelling for the letter V, it seems certain that the "books of divine wisdom," the **Vedas**, get their name from this mystic letter. We find mention of a mysterious "Triple Veda," the meaning of which is to be kept secret. (Cited by Dupont Sommer in his scholarly work above.) This Triple Veda is apparently VVV, 666. In Hindu worship the letter U(V) of the AUM is associated with "the god of flame, **Vaya**," a god also associated with the serpent--**Rhagavata Purana**, xii, 6. It would appear that **Vaya** is also a spelling for the serpent-6 letter V.

Higgins notes that the letter M has a widespread mystic use among many peoples and that it is often pictured in the sun.--Anacalypsis, ii, p.223. The mystery is probably solved by the observable fact that the letter M, like the Waw letter W, in reality is composed of three V's, and thus is a secret way of writing VVV or 666 in the sun.

The Babylonians worshiped a god **Yav** who is called "the lord of fecundity"

and the "establisher of fertility." Much difficulty is encountered by scholars in their efforts to translate the name into English.--**Seven Great Monarchies**, Rawlinson, pp.85, 513. Since the letter Y is one form of the Waw (probably representing the forked tongue of the serpent), it would appear that this Yay god is the VAV or Waw worshiped by the Gnostics and their successors as the symbol of the 6-sex-serpent-bull-sun god of all paganism.

The 6th letter of our own alphabet, the letter F (ever interchangeable with V, as in **Knife, knives**), is a Waw letter and is the direct descendant from the Egyptian carastes serpent.--**A Study of Writing**, Gelb. p.5. In Egypt we find serpent gods spelled Aph, Af, Aphe, and Afu. **An Egyptian Hieroglyphic Dictionary**, Budge. These spellings are apparently just spellings for the letter F. The cerastes serpent symbol was also the symbol for the musculine pronoun **he**. We observe that the possessive form of this word, **his**, is identical with the sound of the serpent's voice, the **hiss**. There seems to be a direct connection between the fact that in the Old Italian, the 6th letter, F, was represented by an arrow (Gelb, **op.cit**., p.56) and that in Sanscrit the same word is defined in Aote's dictionary as "the arrow of Cupid," and "the phallus."

Jennings refers to the letter F as a "notable Rosicrucian, Cabalistic, and Masonic emblem" and declares that it has a mysterious meaning. He further declares that the "three nails" of the mysteries are connected with the letter F.--**The Rosicrucians**, p.72.

In Africa the letters S and Z are spelled **Sa** and **Za**, words which mean "serpent, king, life, and bull."--The Ban of the Bori, Treameare, pp.413,414. In Egypt, **Sa** was the name of the great serpent Aapep, "the lord of hell." The Russian name for the letter S is **Sha** and the Armenian is **Shah**. The Shahs of the Orient, who bear the title "Supreme Ruler" apparently get their name from the S-serpent.

Waddell gives Wa, We, Wi, and Wu as spellings for the letter Waw.--**The Aryan Origin of the Alphabet**, p.50. Since people have ever used the names of the gods for oaths, it would appear that as an exclamation **Wow**! refers to the Waw and that our word **woo**, to make love, is but a spelling for Wu, the 6-sex-serpent god.

The Gnostics consecrated the 7 Greek vowels to the 7 planets, placed them at the tips of the 7 rays on the lion-headed serpent-sungod, and used them in chanting hymns to their 7-headed serpent-god. (Montfaucon, **op.cit**., and **Medieval Number Symbolism**, Hopper; The evidence seems strong that each of the vowels was connected with the Waw and that our word **vowel** in reality is **vow** or Waw plus **el**, god. As they have descended to us, we find each of our present vowels so connected: As just noted, the letter A was considered as an upside down **V** or Waw. The letter **E** is the 6th letter of the Slavonic and

Spanish alphabets and stands for the number 6. The spelling of the name of this letter, **est**, seems to connect it with the Greek Stigma, which had the value of **st**, and as we have noted was used for the number 6. The letter **I** or Yod is everywhere connected with the phallus in the secret societies, being called "the Father." (See McGregor-Mathers, **op.cit.**) We observe that in the "Key to the grand mysteries,p.15, Fig.13, the JHVH or as it is often written IHVH has the Yod or **I** and the **V** or Waw made exactly alike. We also observe that throughout the mysteries, the Waw is ever called a Yod. The **I** therefore is a Waw letter, just as also are the letters **O** and **U**.

The Kabalists tells us that **Samael** is the spirit ruling over the letter Waw.--**Haute Magie** Piob. Rabbinical commentaries on the Scriptures identify samael with the serpent of Genesis.--**id**. The word **Samael** appears to be but **Sama**, sun, plus **el**, god. (**Sama, Shama, and Shamash**, according to Nuttall, are but variant spellings of the name of the sungod in the Orient--**Fundamental Principles**, Nuttall, p.565. We note that the '**Shamanists**, sun-serpent-devil worshipers apparently derive their name from the same source and that our word **sham**, deceit, is apparently related to the name of the great Deceiver.)

Since **S** and **Sh** are ever interchangeable in Oriental languages, it would appear that the name of the **Samech-S** in Heb.-Chaldee is again connected with Sama or Sam, sun. According to Bayley (**Lost Language of Symbolism**), **ek, ak, ech**, are ancient and almost universal roots meaning "great." It would seem then that **Samech** means "great sun." We have noted elsewhere that Samech stood for the 60-S, a number which in Babylon was dedicated to Anu-Pluto, the sun-god lord of hell. We have also noted that **Samech** is identified with the serpent and with the devil. (p.21, figs.19,20). There would appear to be a connection between **Sin**, the Babylonian name of the moon goddess, and the **Sin** or **Shin**-S of Hebrew-Chaldee, the letter "assigned to the formal zodiacs of all countries. Our own word **sin** seems to be derived from **Sin** as the name of the serpent letter S.

One secret society writer has declared that all the mysteries have their origin beneath the branches of the Tree of Knowledge, and it appears that no truer words were ever written. Every thread in the worldwide fabric of sun-serpent-devil worship appears to have been spun in the shade of this same tree, and the design in the cloth appears to have been worked out in detail by the master Deceiver himself. Though man's language was confused at the Tower of Babel, each little group as it left, appears to have carried forth the blueprints of the 6-sex-serpent-devil worship drawn by Satan himself.

CHIEF LETTERS AND SYMBOLS USED FOR THE NO. 6 AS FOUND IN THIS PAPER:

(S), Greek Stigma, p.4 (Also all other S-letters)
( ), Waw, Persian, Arabic, Afghan, Turkish, Heb.p.3
(O), Waw, Syriac, Heb.-Chal. Also , Hans, Chal p.8
(F), Attic Greek, English, Gnostic, pp.3,13
(SS), Sas or Shash, word or 6. pp.4,12,13
(C), Moon Sigma, Greek, Chaldean, p.14
( ), Bel-Enlil symbol, Babylon. p.13
(,S)-Waw-Serpent Staff, Egypt, Phoenicia. p.20
(Z), Greek, p.3; Phoenician, p.18; Chaldean, p.18
( ), Vav, Waw, Nail, Arrow, Ray, p.7
(, ,) Fleur-de-lys, Shin, trident, p.9,18
(V,U) Waw, Cobra hood marking, pp.4,16.
(VV) spelling of Waw, Nail *Heb.) p.7
( ), G-pointed star; any star in Gnostic setting
(, ,) Vav, Waw (Square and Compass) p.16
Any serpent hieroglyph; any serpent

COMPOSITE SYMBOLS AND MONOGRAMS APPARENTLY USED FOR 666:

M, W (VVV), p.16; , , VAV, AVM, AUM, p.17; (VVV), p.16; , , Shin, 3 nails. p.21. , triangle (VVV), p.16a: "Seal of Solomon," "Star of David" (VVV VVV), p.16a (The reason for doubling the monogram apparently lies in the fact that by addition the 6 symbols are 86) Gothic triple Waw, p.18; Three entwined circles, three "cherries" when used symbolically. p.8

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